



A

GRAMMAR

OF THE

LANGUAGE OF BURMAH

THOMAS LATTER











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# LANGUAGE OF BURMAH,

BY

THOMAS LATTER,

LIEUTENANT, BENGAL ARMY.

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Ἐχω καλά τε φράσαι, τολμα τε μοι  
Εὐθεία γλῶσσαν ὀρνύει λεγέιν.

*Olymp. Charm. xiii.*

Ἔστι δὲ φύλον ἐν ἄν-  
θρωποισι ματαιότατον.  
Ὅστις, αἰσχύνων ἐπιχώ-  
ρια, παπταίνει τὰ πόρσω.  
Μεταμῶνια θη-  
ρέων ἀκράντοις ἐλπίσιν,

*Pyth. Charm. iii. — PISACR*

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TO THE  
RIGHT HON'BLE LIEUT. GENERAL SIR HENRY HARDINGE,

G. C. B. &c. &c.

GOVERNOR GENERAL

OF

**INDIA**

THIS ENDEAVOR

TO PROMOTE THE ACQUIREMENT OF THE VERNACULAR DIALECT

OF ONE OF THE NUMEROUS PROVINCES

UNDER HIS SWAY,

AND THEREBY TO BENEFIT A LARGE PORTION

OF

BRITISH SUBJECTS,

IS,

BY PERMISSION, INSCRIBED

BY HIS OBEDIENT SERVANT

THE AUTHOR.





# P R E F A C E.

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“ What ought to have been the course pursued by the British Rulers ? Certainly it was their duty, first, to have ordained that the language, and character of the country, should be that of the courts of Justice.”—*Shore's Notes on Indian Affairs.*

It would perhaps have been more adviseable that this work should have gone before the public without the accompaniment of a Preface ; but this will be the more readily excused, when it is borne in mind that through its medium may be brought to public notice, and perhaps to that of those persons in whose hands lie the remedial powers, the existence of a system as liable to the perversion of justice, as it is discreditable to the present era of British rule in India ; and that is, the circumstance, that though the provinces on our South Eastern Frontier, conquered from the Burmese, have been for twenty years under our sway ; their Courts of Law are conducted in a language foreign to that of the Inhabitants. If this system was found so objectionable as to call for its abolition in the Courts of Law of Hindoostan, where the Omlk or Native officials were of the same religion as the Plaintiff and Defendant ; it becomes a glaring evil and a crying injustice in the case of our Burman fellow-subjects, who, as untrammelled as ourselves by caste, have not, like us,

the vantage ground of place or the prestige of a ruling name to shield them from the religious prejudices of the Hindoos and Musalmans who compose the Omlah of the Courts at whose bar they are obliged to sue for justice, and by whom any complexion may be given to their case.

In the numerous discourses handed down to his followers by that great Reformer of his age, Gaudama, though dwelling upon the various moral and social duties incumbent upon mankind, as parent and child, in language too as forcible and beautiful, at times also in words almost identical with those found on the same subject in the scriptures of the Christian; he still urges more particularly the necessity of rulers dealing justice, with impartiality and the greatest care, to their subjects. Among the various circumstances which he declares are likely to pervert justice, he instances the four states of mind. "Listen well," he says, "to both parties in a suit, and then let your decision be in conformity to truth and justice. Avoid the four states of mind; the state of covetousness, and the state of malice, the state of fear, and the state of ignorance;" on this last he lays a peculiar stress and adds, "For as a beautiful and wooded landscape, otherwise gladdening and cheering to the eye, is rendered dreary and miserable by the continued mist and sleet of a November sky; so is the uniform and beautiful system of justice rendered vile by the incapacity of a

fool, and the want of ability, to grasp the case, of one who is placed in the judgment seat, when deficient in the necessary acquirements.”

To make the subject more striking, let us give a general sketch of what the search after justice appears to a Burman peasant, when a British subject. He usually first makes his complaint to the Magistrate, when the latter is engaged in hearing the morning reports of the Police,—if it be a case that does not admit of summary adjudication, he is directed to proceed to the Thannah or Police station, and make his deposition. When there, he finds his story taken from him and recorded in an unknown tongue; finally placed in Court before the Magistrate, he finds every question given, and every answer made known, through the medium of an unknown tongue. And when at last he hears the decision given, whatever may have been his fate, he hastens back to his village with feelings widely different from those with which he left it: in the one instance he endeavoured, as he sped his way, to store his mind with those phrases, which he hoped might most essentially urge his plea; to him, then, the pursuit of justice was identified with the choicest reminiscences of his faith; in the other, it appears a confused and dizzy jargon utterly unintelligible, and carefully to be avoided. And this, then, is all that we, in the full conceit of self-arrogated superiority, have been enabled to give him in return for the sacred “Yoon” of the Buddhist sway.

It was therefore to obviate in a measure the mischief of such a system as at present obtains, and to mitigate the estrangement caused by the thralldom of a foreign tongue, by facilitating the acquirement of the Burmese language, that the author has been induced to draw up the following work ; ever bearing in mind those peculiarities and difficulties, which, however naturalised by custom, were found almost insurmountable to him as a beginner ; and it is sent forth with a knowledge that it is required and with every hope and confidence that it will be of use to those who require it.

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# INTRODUCTION.

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THE physiognomy, character, and traditions of the Burmese people all join in pointing them out as of Tartar origin ; but, at what period they were indebted to their Pali neighbours of Hindostan, for an alphabet, we are unable to decide. It is generally supposed that this took place on the expulsion of Boodhism from Hindostan Proper ; but, though they may not have earlier received their alphabetical system, many circumstances join in inducing one to consider that the worship of a Boodh existed from the earliest ages in Trans-Gangetic India,\* and it is to these

\* As the opinion here advanced may appear at variance with that of a most distinguished Burmese scholar, Capt. Phayre, Assistant Commissioner of Arrakan, (as recorded in his notes on the History of Arrakan, published in the Transactions of the Asiatic Society of Bengal ;) a few remarks in elucidation may not be considered out of place. Though there is but little doubt that the Boodhism of Gaudama, the last Boodh, was not introduced into the countries beyond the Ganges, till at a comparatively modern period, on the final expulsion of Boodhism from Hindostan, and posterior perhaps to the Christian Era ; yet there is every probability that the Boodhism of former Boodhs, existed long previous to that date. A detail of the historical grounds on which this opinion is founded, would be inadmissible in the "Introduction" to a grammatical work ; we must confine ourselves, therefore, to the testimony afforded by the language itself. Boodhism acknowledges that there were three Boodhs who lived and died previous to Gaudama ; that he, the fourth, revived the antient faith, reformed and purified it of the errors and perversions, that time and negligence had gathered round it, and rendered it more abstruse in its psychology. A fifth and last Boodh, it is believed, will arise,

provinces, through the means of their sacred literature, that we may look forward for much information, not only upon the history of Boodhism as a religion, which has there remained in a great measure free from the extraneous matter with which it is generally found mixed, as with the Demonolatry of Ceylon, the Hero worship of Nepal, and the Fetichism of Hindostan ; but also for many occasional lights upon the early history of the Peninsula of India Proper ; as the rule of the Brahmin has not penetrated into the provinces beyond the Ganges, and their records have been therefore neither destroyed nor altered.

It is not in the sphere of this Introduction to give a detailed analysis, or a historical sketch, of the language and literature of Burmah. But it is proposed to be confined to a rapid summary of some of its structural peculiarities.

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who will in like manner revive and reform the faith now fast hastening into decay. In page 89 of the following work it has been noticed that the names of certain numbers in the Burmese language had attributive significations, which could only be accounted for by their allusion to certain tenets of the Boodhist faith, tenets inherent in, and appertaining to, Boodhism *per se*. Although there is not the slightest doubt that the Pali language was introduced into Burmah and India beyond the Ganges, with the Boodhism of Gaudama, yet the Burmese language existed there as a vernacular long previous, for it is not in the slightest or most remote degree connected in structure, idiom, or system with any of the languages of Hindostan. As these roots then are Boodhistical in their allusion, and as they express certain qualities, and ideas, which (especially in the case of the name of the number *nine*) would be required for use in any language, the inference that fairly may be drawn is, that the name of the roots, and the allusion to the religion were coeval. Let us exemplify this in the case of the Pali, an essentially Boodhistical, language : the name of the number “five” (*pegnyatsa*) in the Pali language is composed of the root *pegnya*, which implies “Wisdom, Understanding ;” the final *tsa*, is an expletive in very common use in

The distinguishing feature of the Burmese language is, that its roots, and whole system are *monosyllabic*; this at once separates it most markedly from all connection with any of the languages of the West, such as Pali and Sanscrit, which are *polysyllabic* in structure. On the introduction however of the Pali alphabet and literature from Hindostan, a numerous admixture of terms from that dialect took place; but they remain as distinctly extraneous at the present time, as they were at that of their first admission. They are made use of in Burman works for the expression of those metaphysical ideas appertaining to the abstruse psychology of present Boodhism, (that of Gaudama) which neither the Burmese, nor any dialect of modern nations is capable of conveying. Except in

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the Pali language. It has been shewn (p. 90) that, in the eye of the modern Boodhist, the number 5 typifies the five commandments, in fact the Law. It will be self-evident to the intelligent mind, how naturally that the fulfilment of the Law, was identified with "Wisdom," and "Understanding." Examples might be multiplied to show that it was so, in the minds of the early races of mankind; "Behold the fear of the Lord that is Wisdom, and to depart from evil, that is Understanding." Job c. 28. v. 28. "Give me Understanding, and I shall keep thy Law; yea I shall observe it with my whole heart." Psalm cxix. 34. The same connection between "knowledge, wisdom, understanding," and the precepts of the Law, exist in the Burmese language. The pure Burman term for these five commandments is သိတင်း: *thiedengs*, which implies "news, information, &c." and is composed of the root သိ *thie*, "to know, perceive, understand," and တင်း *teng*, (with or without the points,) "to contain, hold," &c. whence သတင်း: *adengs*, "a measure of capacity, a basket." We shall in the analysis of the root "*Boodh*," have again occasion to notice the connection between "wisdom, and understanding" as the attribute of, and identified with, a "GOD," and the number "five." The appreciation of that argument of mind which thus gives to numbers a typical value, is one that will greatly assist in raising the veil which now shrouds the mysteries of Boodhism.



comparatively a few isolated cases, these Pali words are never made use of in common conversation; thus စကြာ *tsëkră*, and ဣန္ဒြေ *hṭană*, would not be employed to express severally “a wheel,” and “a place;” but their Burman equivalents ဘီး *bhee*, and အရတ် *ărăt*. When brought into use, however, they generally undergo a slight modification in their finals; thus ကာလ *kală*, and စေတ *tsët*, are Burmanized Pali for ကာလေ *kalău*, and စေတေ *tsëtă*, or in some cases the final syllables are omitted; as ရတ် *răt*, for ရတန *rătănă*, “a jewel;” စိတ် *tsiet*, from စေတ *tsétăn*, “mind, heart;” လင် *lěng*, “a husband,” from လိင် *lienggăn*, “penis.”

The Alphabet of this language is a circular variety of the antient Nagri or Pali, divided like it into the several classes of Gutturals, Palatals, Labials, Dentals, &c. expressing in the same manner the combination of its vowels with consonants by the use of symbols, and conforming in every way to the *earlier* alphabetical system of Hindostan: but, though the alphabet of Burmah presents all the arrangement of that of a finished tongue, such as the Pali—its dialect offers to our view a language in an early stage of formation, in fact one, which on that account, is difficult of acquisition by a person accustomed only to the grammatical and finished structure of the languages of modern nations; and it affords very many interesting and instructive examples of the various mental reasonings and processes required by man to express his ideas.

All words, taking them generally, may in the Burmese, as in other languages, be divided into two classes, Apellatives and Attributives. The apellatives are noun substantives, including proper names; as လူ *lōō*, “man,” ရခိုင် *răkhōing*, “Arracan,” a proper name. The attributives



are a class which form the great staple of a language. It must be borne strictly in mind, that, in their radical forms, in this language they express an abstract idea, that is, one without any of its relations or modifications expressed ; but an idea of some attribute, that is some quality, fact, deed, act, principle, or peculiarity abstractedly considered ; thus ကောင်း *koung*%, implies “good,” abstractedly considered ; neither substantive, adjective, nor verb. By the use of certain affixes, and, in one or two cases, of prefixes, we are enabled to express the modifications of this abstract quality “good ;” as အကောင်း *ākoung*%, or ကောင်းခြင်း *koung*% *khyěng*%, “goodness ;” ကောင်းသော *koung*% *thǎi*, adjective “good :” by the addition of certain other affixes, again, we express the various relations of these modifications of “good ;” as ကောင်းခြင်းသဖြင့် *koung*% *khyěng*%, *thǎhpyěng*%, “by means of goodness,” and so on with the rest.

Again, by taking such a root as ချခံ *khyā*%, and bearing in mind that it implies the active principle of “separation,” (the corresponding neuter of which is ကျခံ *kya*%, or as it is often written ကြခံ *kra*%,) the following instances of its meaning will be the more readily appreciated. ချခံ *khyā*%, when formed into a substantive by the prefix အ *ă*, as အချခံ *ākhyā*%, implies “an interval,” whether of time, or space, as any thing intervening has necessarily the power of causing separation, or separating ; exemplifying therefore the substantive fact of the active principle of separation. ချခံ *khyā*%, compounded with တ *tǎ*, “one,” forms တချခံ *tǎkhyā*%, “another,” because the fact, or principle of being “another,” implies “separation,” not being one and the same. ချခံ *khyā*, (without the points of intonation,) implies “alternation, leaving one and taking one, causing inter-

vals," &c., in all of which the idea of the active principle of "separation," or want of uniformity and homogeneousness may be traced ; and by a perversity of meaning it implies, "the point where several lines cross each other but preserve their individuality, that portion common to several roads crossing each other," also "a person under whom several others are equally subordinate ;" hence, metaphorically, "a rule, or regulation conducive to sociability and good fellowship." ကျခဲး *kyaꝔ*, the intransitive form, implies "variegated with alternate bars, chequered, striped," &c. hence "a Tiger," in all of which the inference of want of uniformity, &c. is conveyed. ကြဲး *kraꝔ*, another form of the intransitive, with the heavy intonation, formed into a substantive by the prefix အ *ă*, forms အကြဲး *ăkraꝔ*, "between, betwixt, a crack, narrow road, gully, fissure," &c. &c. through all of which the intelligent mind may in the same way trace the same idea. ကြဲ *kra*, the simple form of the intransitive, implies "separation in time," whether past, or future. Its application in the word ကြဲး *kraꝔ*, "to hear," is not so evident, unless it imply that a thing to be "heard," necessarily implies "separated" from its original source. Though all the roots of the Burmese language by no means admit of so ample an illustration as the foregoing, yet many of its compounds will be the more easily understood, by bearing in mind the force of the original roots. Having digressed thus far to give an idea of the power of these attributives in their pure radical form, we will revert to a further analysis.

We have now before us two words လူ *lōō*, "man," abstractedly considered, and ကောင်း *koungꝔ*, "good," abstractedly considered. It is

evident that both these have many relations independent of, and still more in connection with, each other ; now the host of these relations that arise, and which are powerfully styled by the Greek Grammarians σύνδεσμοι, and by the Latins *convinctiones*, “ binding link or co-fetterings,” are expressed in most languages by prepositions, adverbs, &c. or by an inflection of the radical, (*Conf. Blair’s Lectures on Elocution.*) but in the Burmese language by certain affixes : a Grammar therefore of this language is nothing but a “ Catalogue Raisonné” of these affixes. But, it is singular that many of these *convinctiones*, which are thus used with appellatives and attributives, are themselves nothing but attributives, (and it is probable that all originally were so, though, from the lapse of time, we are unable to trace the word or the metaphysical reasoning that gave rise to the idea.) This fact might be exemplified more or less from all languages ; but many affixes in the Burmese language eminently shew it ; thus “ to man,” is လူအား *lōō aa* ; the word အား *aa*, implying the attribute “ force, power, possession.” Again လူဖြင့် *lōō hpyěng*, implies “ by means of, through the instrumentality of man,” ဖြင့် *hpyěng*, implying “ strength, power, force.” The past tense of a verb is rendered by the use of the attributive ဖြီး *byee*, “ done, finished ;” as သွား *thwa*, “ to go,” သွားပြီး *thwa byee*, “ gone.”\* One of the affixes of the future tense is မည် pronounced, and often found written မယ် *may*, and which there is no

\* All our ideas may be said to be identified with the Past, the Present, or the Future ; even the cases of nouns, as will be shewn hereafter, have in them an inherent idea of time. The *Past* has been to us a possession, and by its reminiscences in a measure now is ; the *Present* we possess, but the *Future* we are deficient in.



doubt is a dialectic variety of ồ mai, (pronounced with a light intonation) “to be without, be deficient in ;” as it is evident that if an attributive be future when used in connection with an appellative, such appellative must at that same time be deficient in the attribute implied by such attributive ; as a boy that *will* be good, or is *going to* be good, is evidently not a good boy.

To develop this idea more fully, if we trace the progress of written language, we perceive in its earliest stage, when the sketch of an object represented it *ideographically*, a *hand* was drawn to convey the idea of “hand.” But when it was found necessary to convey the idea of attributes, which have no external form of their own, certain objects were considered as imbued with certain attributes ; thus a *lion* was sketched to represent “valor ;” a *lamb*, “meekness :” in this second, or *symbolic* stage, a *hand* would aptly represent “force,” “power,” “instrumentality.” The third process was the *phonetic* stage, where certain marks represented certain sounds : generally external objects were made to represent the initial sounds of their names ; thus we find a *lion* representing the letter “L.” (*Champollion Gram. Egypt.*) In this third stage to continue our example a *hand* would be drawn to represent an “H.” So in the case of the Burmese language, although adapted to a comparatively modern alphabet, its antique structure shews it as of a most early date ; though the instrumental case is not *symbolically* represented by the word “hand,” its *symbolic* character is *phonetically* preserved in the word ၵံ့ *hpyəng*, as shewn in the example above quoted. Many words in this language may be said to be a translation of symbols, as the term

used to convey the idea of “truth,” “exactness,” is ၵန့် *hmăn*, “a looking glass, a mirror.” A curious instance of mental reasoning that occurs in this language, and the resolution of which I leave to my readers, is, that although perhaps there may seem to be no two ideas more distinct than “similarity,” and “dissimilarity,” the “being similar” and the “being dissimilar;” yet they are rendered in Burmese by the same root, with this only difference, that in the one case the root is in its *active*, in the other in its *neuter* or *intransitive* form; when active ၵတူ *htōō*,\* implies to be “dissimilar;” when neuter ၵတူ *tōō*, implies “to be similar.” From whence we may infer that in their metaphysics “dissimilarity” is considered a *positive*, “similarity,” a *negative* quality; or to continue the idea, it requires *action* to procure ourselves the attribute of “dissimilarity,” and *inaction* to remain possessed of “similarity.”

It has been truly remarked by all writers on the subject, how unphilosophically the term “Noun” has been applied to an adjective, and that the adjective and the verb are identically the same. With this difference, however, that the attribute expressed by an adjective is always present in time, and present, that is indicative, in mood or manner; whereas that of a verb varies from past, present, and future, with their various modifications. This is admitted in the Burmese language, ကောင်းသည့်လူ *koungꜻthee lōō*, and ကောင်းသောလူ *koungꜻthăũ lōō*, imply a “good man,” a “man possessing the attribute of present goodness.” To conform as

\* The presence of the mark of heavy intonation does not in any way affect the derivative radix of this word. The nature of these marks, and the misapplication of the term “accents” to them will be pointed out below.

much as the subject will allow to the phraseology of English grammar these affixes သည် *thee*, and သော *thăŭ*, when in such positions, are styled “relative increments,” or “connective affixes,” but they will likewise be found mentioned (what they in reality are, and nothing more) as affixes of the *present* time: in the same way they are used with attributives of action; as လာသည်လူ *la thee lōō*, or လာသောလူ *la thăŭ lōō*, “the coming man,” or if the same words are transposed လူလာသည် *lōō la thee*, “the man is coming.” We see this idea in the same way carried out in the use of the affix ၏ *ee*, which is at the same time an affix of the *possessive case*, and of the *present tense*; thus ငါသည်ဥစ္စာ *gna thee öötstsa*, or ငါသောဥစ္စာ *gnathăŭ öötstsa*, imply ဥစ္စာ *öötstsa*, “goods,” affected with the *present* attribute of ငါ *gna*, “the first person singular:” ငါသည်ဥစ္စာ *gna thee öötstsa*, implies then the “goods which are mine;” ငါ၏ဥစ္စာ *gnatee öötstsa*, implies again, the “goods of me,” both synonymous; for it is evident that possession implies an idea of some thing present, in hand.

We will now enter into detail on the various parts of speech, and point out how they, or their relations, are expressed in the Burmese language.

*Articles.*—Like the Latins, the Burmese have none. When “*a*” is used to imply *one*, the numeral is employed; and when “*the*” is used with emphasis, the demonstrative pronoun is made to supply its place. But when the appellative လူ *lōō* is found by itself, the context only can shew whether it implies “*a* man,” or “*the* man.”

*Number.*—The next point connected with appellatives is number. The Burmese, like most other nations, acknowledge but two numbers—the singular and the plural. The noun by itself implies the singular, but,



in the formation of the plural, we find one of the many instances of peculiarity that enable us to decide with precision the comparative age, or perhaps, to speak more correctly, the metaphysical age of this language. The *singular* number was ideographically represented among the early nations of the world by a *single* representation of the object, the *plural* was in the same manner implied by a *repeated* representation of the object, *twice* for the dual, and *three times* for the plural.—(*Champol. Gram. Hieroglyph. passim.*) In the Burmese language the plural of a noun is often to be expressed by reduplicating the root. And the only affix of number which it has, for appellatives, and which may be applied in all cases, is the attributive ၵၵ ၵၵ *dō*, which is the same root as ၵၵၵ *dō*, “to increase, multiply.” It may not be out of place here to remark, that almost every step in our analysis of this dialect admits of being illustrated by the method used by the antient Egyptians in representing their ideas, as handed down to us in the sculptured reliques of their country.

*Gender.*—Gender is strictly confined to those appellatives, which imply objects distinguished by sex, and is usually expressed by affixes referring to the sexual difference; such nouns as *virtue*, *house*, are not held to be of the neuter gender, but are considered of no gender at all. We find, according to Champolion, (*Gram. Egypt.*) that the masculine of an animal was often found expressed by the addition of a “phallus” to the representation of such animal; thus a donkey with a phallus painted over it implied a male donkey. In the Burmese language likewise the word ၵၵ *thō*, “penis,” is often affixed to the names of an animal to express the masculine of such animal.

*Cases.*—The cases of appellatives are expressed by the use of certain affixes, the attributive signification of which, may, in some instances, be traced, whilst in others they are lost. These affixes, which correspond to the prépositions of case, in other languages, have a peculiar application in this, and one which demands a somewhat detailed analysis. That is, that these *causal* affixes, or affixes of *case*, are used to express the *times* of attributives. This peculiarity of application depends upon the fact that those relations of appellatives styled their cases, and which are expressed by prepositions, imply “direction in *space* ;” either direction *from*, or *to*, or position *in*, which is nothing but a point in a direction : in the same way the corresponding relations of attributives imply “direction in *time* ;” either *from*, or *to*, or position *in* “time ;” and both so perfectly correspond as mutually to express one another.\* Thus the pre-

\* We see here a novel, and curious illustration of one of the least understood portions of the physics of the human mind. Every thing to be truly viewed must be viewed in two lights : 1st, *per se* ; 2dly, *per aliis*. A piece of ice for instance, viewed in the first light, would be nothing more than a mass composed of certain elementary substances, and occupying a certain space. In this point of view certain functions of the mind being exercised on it, its relations of *space*, or in the phraseology of Grammar, its *cases* are eliminated. It is then a substance, substantive ; and may be said to be negative, and quiescent. When however it is viewed as an antecedent, or a consequent, or in other words in reference to the varied changes of which it is the agent, or the object ; it is then that its energies are awakened, and its qualities elicited ; the mass of ice becomes cold, heavy, transparent, fusible, &c. &c. In this state, the same functions of the mind being brought to bear on it, its relations of *time* are eliminated. It is then an attribute, attributive. But in both the object is *one*, and the same functions the *same*. In this latter state the effects of comparison are evident, they exist just as certainly, although perhaps not as evidently, in the other ; for no notion of the idea of a substance, or of an attribute can exist without causality.



positions “from,” “in,” “to,” may be said to be severally “past,” “present,” and “future:” or to place them categorically; We come *from* the *past*, we are *in* the *present*, and we go *to* the *future*. We find therefore in the Burmese language many instances of this; the causal affix ဟ် *hmă*, “from,” is applied to a verbal root to express the past participle; thus ပြောပြော *pyăŭ*, “to speak,” ပြောဟ်ပြော *pyăŭ hmă*, “having spoke;” with ဟ် *hma*, “in,” ပြောဟ်ဟ် *pyăŭ hma*, “speaking,” “while speaking.” In the same way the prepositions “with,” “together with,” express the *present*; “by,” “by means of,” express the *past*. Though the English language affords no direct instance of the use of prepositions, in connection with verbals, to express *time*, yet the preposition “to” is employed to convey the future signification inherent in the infinitive mood, and which, in many languages, the Burmese among the rest, can only be rendered by the future tense. The Burmese generally add the prepositions “to,” “in order to,” “for,” &c. with the future tense to express the infinitive mood. We find, however, instances in the English language, in which

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which is nothing but a phase of comparison; and as has been remarked by an eminent philosopher (*Brown, Phil. of Human Mind*) “form, and power if considered separately from the number of elementary corpuscles, and from the changes that arise successively, are equally abstractions of the mind, and nothing more.” The analysis of the curious questions that must arise is foreign to the purpose to which we are confined. But it may be asked will the knowledge of either of these two states enable us to ratiocinate the other, or do they point to a third, an original, of which we have no means of appreciating the existence. Would the possession of another sense gift us with the perception of the identicalness of the rich ideality and gorgeous imagery by which the poet builds his rhyme,—with the common place realities of those material substances which surround our every day path through life; in at the point of identity of the contrary, and the impossible.

*time* is expressed entirely by a preposition ; as, for instance, the word “time” conveys in itself no definite idea of either *past*, *present*, or *future* ; if however we say “*from time, to time*,” we immediately give the idea of *past*, and *future* ; in the same way “*from everlasting, to everlasting*.” We may perceive, therefore, some incorrectness in the following definition given by Blair of the power of the infinitive mood ; “the Infinitive Mood may be called the name of the verb ; it carries neither time, nor affirmation, but simply expresses that attribute, action, or state of things, which is to be the subject of the other moods and tenses.” That author has drawn some of the most powerful illustrations of his subject from holy writ—on this, likewise, might he have found one, in Hebrews, c. 13. v. 14. “For here we have no abiding city, but seek one *to come*,” i. e., that shall come.

It will be observed also how the tropical use of prepositions, is made, in the English language to vary so as to adapt them to their relative ideas of time ; thus “*from fear, through fear, and for fear*,” all imply the “*instrumentality of fear*”—but they are correctly used thus ; I *ran* (past) *from* fear of being late : I *run* (present) *through* fear of being late ; and I *shall* run (future) *for* fear of being late.

The following definition of the various cases (as it bears on the subject) is copied from *Zumpt's Latin Grammar*, a work of some authority ; the part between inverted commas is the quotation, the remainder are remarks in illustration.

“The Nominative case has been defined to be the subject of a proposition”—hence it implies something proposed, indicated, and placed *face re*

us and therefore *present* in its nature, as is shewn by the use of the nominative affixes သည် *thee*, and ကား *ga*, to express the *present*.

“The Accusative is the object *to* which the action tends, and *in* which it terminates; as the cause to the effect, the agent to that acted on”—hence it implies both progression “*to*” and arrival “*at*” or “*in*,” being both *present*, and *future* in its signification; both of which are shewn in the use of the locative causal affix မှာ *hma*, “*in*,” to express the *present*,\* and သို့ *thō*, “*towards*,” to express the *future*.

“The Dative denotes the remoter object to which the action of the subject refers, not immediately, but *to* which the action is directed, and *for* “(i. e. in order to arrive at) which something is done”—hence it is *future* in its signification, as is shewn in the use of the causal affixes ။ *gnha*, “*for*,” and ကြောင့် *gyoung*, “*on account of*,” to express the *future*.

“The Ablative” (here alluded to as the instrumental case) “denotes the instrument by which the subject of the verb operates,”—hence it implies something *done*, *past*, *perfect*, as the active power of the instrument must be complete, before the subject of the verb can operate. This is shewn by the use of the causal affixes မှ *hmă*, “*from*,” က *gă*, “*from*,” and ဖြင့် *thăhpyəng*, “*by means of*,” to express the *past*.

**Pronouns.**—The three personal pronouns ငါ *gna*, သင် *thəng*, and သူ *thōō*,

\* It may be here noticed, as it has been accidentally overlooked in the body of the work, that the locative affix ။ *hnōit*, “*in*” is likewise found expressing *present* time, but chiefly in negative clauses, such as မစားသိမ့်သွားသည် *mă tsa: bhaihnōit thwa: thee*, “(he) goes without eating.”



corresponding to the first, second, and third persons, have no gender in this language. As the two first refer to persons in the presence of, or otherwise in communication with each other, the distinction of gender is not necessary: as the third is never used except in connection with, or allusion to, some appellative that has preceded it—its gender is satisfactorily settled by such allusion. In this, however, as is the case in most other eastern dialects, so many appellatives are used in the place of pronouns, that such words, as “your slave,” “my Lord,” &c. have been classed, when so used, as pronouns; and these of course are subject to the accidents of gender.

*Adjectives.*—As these express, as has been before remarked, only the *present* attribute of an appellative, they are confined in the Burmese language entirely to that use. All the accidents of case, gender, number, &c. belonging exclusively, to the noun substantive, the adjective does not express them; thus the adjective attribute ကောင်းသော *koung:thăü*, would be equally applicable to a *masculine, feminine, singular, or plural* noun. The degrees of comparison, and other peculiarities of this part of speech are fully detailed in their proper places in the following pages. But it will be necessary to remark, as it exemplifies the philosophical structure of this language, that, correctly speaking, there are only two absolute degrees of comparison. For instance, to take the case of such an adjective, as “good,” 1st, there is the assertion of the *positive* attribute or quality “good;” 2dly, the assertion of the *comparative* quantity, “more,” or “less.” The first is what is called in the general parlance of grammars, the *positive* degree of comparison,

(a term which in itself is a contradiction). The second, if the comparison be “one” against “one” or in other words between “two,” is what is in the same way styled the *comparative* degree of comparison; but if the comparison be “one” against “many,” it becomes according to the same phraseology the *superlative* degree of comparison. If however, this idea be philosophically analysed, it will be found that “comparativeness” exists as evidently in the one, as “superlativeness” does in the other: for if this man is *better* than that man, he is the *best* man; and if that man is *best* he is “de facto” the *better* man. The Burmese language appreciates this; for the way in which it expresses, what we term the superlative degree of comparison, is by the use of what is styled by us the comparative degree, but placing the noun, against which the comparison is asserted, in the plural number, and using in connection with it the preposition “in,” “among,” or some such similar one;—thus for the comparative degree, ဤလူသည်ထိုလူထက်သာ၍ကောင်းသည် *ee lōō thee htō lōō htēt tha rwé koung: thee*, “this man above that man excels and is good;” for the superlative degree, ဤလူထို့တွင်ထိုလူသာ၍ကောင်းသည် *ee lōō dō dwěng htō lōō tha rwé koung: thee*, “this man, among those men, excels and is good.” It must be remembered that we are now speaking of the superlative as (what is called) a degree of *comparison*, in fact of the “*best* man;” not as a mere *positive* assertion of quality, a “*very good* man.”\*

*Numerals.*—In combining a numeral with a noun, a peculiarity ob-

\* These remarks, should be borne in mind, whilst perusing p. 86. et seq.; as also that the sentence (4th line from bottom in that page) beginning with “When the superlative comparison, &c.” ought to have commenced a new paragraph.

tains in this language,\* which cannot be thoroughly appreciated unless we bear in mind, the mental process gone through in forming a language. Man, in a first attempt at naming all the objects around him, would find it utterly beyond his power to give to each individual object its proper term at once; his power of memory alone would be insufficient. But he would be led, (in order to reduce the number of names required) to group them as it were in classes; thus all animals would have a term in common, all liquids one to themselves, and the same with all solids, &c. The next process would be subdividing these larger classes, by bringing together those that had any similarity to each other; thus among solids he would remark that there were some of a round shape, some long and narrow, &c.; among animals he would observe that there was a large class which were quadrupeds, and others which were distinguished by the possession of wings. At length as his memory strengthened by familiarity with these objects, and his mental powers became enlarged, he would be enabled to give to each object its proper individual appellative name.† The Burmese language may be said to

\* This peculiarity exists likewise in the other Indo-Chinese languages, as the Malay, and Siamese.

† This is exactly what Blair (*Lectures on Elocution*) and some of the more antient philologists, have theorised would take place, and it is singular that their views should be borne out by the corroboration of an existing tongue. Some writers on the subject, however, have reversed the order, and speculate that first arose the knowledge of the individual instance in the Species; that the accumulation of these formed the Genus; then followed in succession the Order; Sub-class; and Class. But the fact is that the one is the process gone through by man possessing knowledge, the other by man without it. In the instance before us, viz. the formation of language



be in a transition between these two last processes. In combining a numeral with an appellative, the term implying its genus is likewise superadded; as “two horses,” would be expressed “horse, two animals;”<sup>\*</sup> “two dollars” would be rendered “dollar, two flat things:” and even when the appellative is used without a numeral, the term implying its class, is often superadded; as *စာငှက်* *tsa gnhět*, “a sparrow,” from *စာ* *tsa*, “sparrow,” and *ငှက်* *gnhět*, “bird;” *နှစ်လုံး* *hneet löön*, “the

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by man in an early age, the process is that of the ignorant, for to him, then, objects and ideas are introduced for the first time. The second was the inductive mode pursued by Linnæus in his classification of Nature. And even now in the search after knowledge and in discoveries in natural history, the process is that of the ignorant, the attainment of an individual name. In the case of any new plant that may come to hand, first we determine the class, then the sub-class, the order, genus, and finally close with the specific instance of the individual, giving it, should it be an unknown species, a proper name. The strange torturing of sound that any work on natural science exhibits in its nomenclature, bears witness to the process that is urging us on in our destiny, that of the ignorant, the search after a specific name. The curious similarity that exists between the nature of man in the mass and man in the individual, has been the subject of frequent remark; the infancy of the one seems but an exemplification of the earli-hood of the other. But in no particular is this more striking, than in their attempts at conveying their ideas; the dialect of the one being as crude and unformed, and leaving as many chasms to be filled up by induction, as does the prattle of the other. One among the many instances is the predilection in archaic dialects for onomatopœia. In the same way how frequent are the examples that fall from the lips of a child, of such compounds as moo cow; baa lamb; dickey bird, &c. &c.—the latter member of the compound it is aware of from instruction and it becomes the generic determinative, whilst the former is identified to its infant mind, as the distinguishing appellative of the individual.

\* It may perhaps be said, in support of the other view of the question, that in the example before us in the text of “horse two animals,” the individual name “horse” was known first,—and the generic term “animal” was the after-thought. But this

heart,” from ၵ်း *hneet*, “heart,” and လုံး *lōon*, “rotundity.” These affixes, to which the name of Generic Affixes has been given, are identical with what Champollion styles the “déterminatif générique,” which he considers was in use among the antient Egyptians; (*Conf. Gram. Egypt. p. 82, et seq*) although it does not appear to have been used by them in connection with numerals, but merely to point out the genus, and thus assist in determining a phonetically expressed appellative. Another instance of how, in an early stage of language, the names of objects were assigned to them in connection with some assimilation of form, is in such compounds as လတ်ထီး *lētthee*, “a fist,” (which abound in the Burmese language) compounded of လတ် *lēt*, “the hand,” and ထီး *āthee* “a fruit,” from the similarity of shape.

It may be here the proper place to remark whilst on the topic of generic affixes, that a system of a kindred nature exists, in this language, in the case of attributives. The Burmese seldom, it may be said never, especially in writing, make use of a simple verbal root to convey the idea of an attribute, but add one, or more cognate ones to complete and determine the signification. One example will be sufficient to explain this peculiarity. The simple verb “to choose” would be rendered by ရွေးကောက် *rwé:gouk*, compounded of ရွေး *rwé*, “to choose,” and ကောက်.

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could not be the case; as, if it was only required to convey the idea of “two individuals,” the proper terms for which were already perfectly familiar, it would be a work of supererogation and merely conducive to confusion, to instance the genus; whereas in reality being only but partially accustomed to the individual *Nomen*, they hasten, after asseverating it, to fall back, as it were, in reliance upon the old familiar term, which thus becomes the Generic *Cognomen*.



*gouk*, “to pick, or peck,” as a fowl whilst eating; and still further to exemplify the singular kindredness of these two facts,—if in the first instance the names of external objects are often given to them on account of some assimilation of idea in the way of form, so in this is the term of the attributive applied on account of some assimilation of idea in the way of power; for the two roots 𐤒𐤍: *rwé*, and 𐤒𐤍𐤏𐤍 *gouk*, are both taken, severally, from two appellatives signifying “small (*peckable*) grains or seeds.” In this case likewise it is singular that, according to Champollion, there seems to have been a similar mode of expression in use amongst the antient Egyptians; (*Conf. Gr. Egypt*, pp. 366, *et seq.*) where he classes certain representations of external objects as the different determinatives of verbs. In the case before us, of the connection of idea between “picking and choosing,” and “rice grains and small seeds;” the one is what he would call the “*déterminatif tropique*,” tropic determinative, (determinative by means of trope) of the other; thus in page 373 of his work, the tropic determinative of the phonetically expressed verb “to labor,” he declares to be “a plough.”\* And it is to be doubted whether

\* Whilst every enquiring mind cannot but feel gratified at finding the opinions of Champollion, which have by many been looked upon as visionary, thus corroborated by existing instances which no one can gainsay; it becomes lost in admiration at the transcendent acumen and surpassing intuition of that wonderful man. For though, in the case of appellatives, he might have arrived at the conclusion of “Generic determinatives,” by means of the ratiocinating process, we have gone through in the paragraph headed *Numerals*; yet in this instance, of attributives, the case is in no-wise similar, for mere reason is at fault. How simple and easy is our analytical path in comparison to that trod by Champollion! It would not be consistent with our subject, but yet a most instructive and interesting occupation, to go systematically

there is a single instance of verbs, in the Burmese language, for which a parallel case might not be made out by means of homonyms.

Before dismissing the subject of Numerals, it will be necessary to mention that the mode of forming Ordinals from Cardinals, in the Burmese language, tallies singularly with that obtaining in the Coptic, and of which a parallel according to Champollion existed among the antient Egyptians ; with this difference, that according to the genius of the several languages, the one was prefixed, the other affixed. In Coptic a cardinal number was rendered Ordinal by having the root *ⲙⲁⲗ* *mah*, “to fill up,” prefixed ; in the Burmese language it is done by affixing a root of a cognate signification, viz. *မြောက်* *myouk*, “to raise.” A further identity and connection in the way of meaning of these two roots is shewn by the circumstance, that when combined severally with the words *ဟေ* *hēt*, and *ဝမ်း* *wōn*, both implying “belly,” they express “a happy, contented and benevolent state of mind ;” thus *မာဟေ* *mahtnhēt*, “to be merciful,” and *ဝမ်းမြောက်* *wōn myouk*, “to be pleased, gentle.”\*

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through the two languages, and draw a continued parallel between them ; as has been in a measure done above. The identities of ideas and system that exists, especially in the case of these “determinatives,” would be remarkable, and the one would corroborate the other. The French hierogrammate seems to have looked upon these “determinatives,” as merely placed in connection with phonetically expressed appellatives, and attributives for the purpose of assisting in determining their names ; whereas it is probable, from what has been shewn above, that the cause of their connection arises from a deeper source, and originated in the structure of the language and the similarity of their sounds.

\* The stomach, and bowels seem to have been considered by the antients as the seat of the affections, as evinced by the frequent use of the Hebrew *קִרְבָּן* and the

*Verbs.*—We have already remarked that all the relations of our *ideas* are imbued with, or have in them, the inherent feeling or idea of time. There are only two simple ideas which go towards the making a sentence complete; viz. the idea of the thing, which is the *Noun*,—and the idea of the attribute, which is the *Verb*. The relations of a noun are its cases; these have been already shewn to express in themselves the idea of “time,” either Past, Present, or Future. The relations of a verb are its tenses, moods, and voices. The Tenses of a verb speak of “time” for themselves. With reference to its Moods: the Indicative indicates or places the mode of its state or action before us, and is therefore *present* in its nature; thus သည် *thee*, is the assertive affix of the indicative mood, (p. 136,) and is likewise the affix of the present tense (p. 134). The Imperative mood is *future* in its signification; thus in the clause “go to the ant thou sluggard,” it neither implies that the state of “going” *has been gone*, (past,) or that it is in the *act of going*, (present,) but that it *is to be gone*, (future;) thus we find the future tense forming an imperative in the Burmese language (*vide* p. 137). The Potential mood “could” or “can” is *future*, for, if the “going” *had been gone* (past) or was in the *act of going* (present), it would be unnecessary to asseverate that it *could be gone* (future). The Subjunctive mood “should,” and

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Greek *σπλαγχνον*, and *γαστηρ*. But the instance in point is interesting, as it introduces us to the style of reasoning adopted in the formation of a rude and imperfect tongue; for the idea is evidently taken from the soothing effects that the sense of repletion has upon the nervous system, inducing a desire for rest and a dislike of exertion either in mind or body.



the Optative mood “would,” at once express the *futurity* of their time, being tenses of the future verbs “shall” and “will.” The times of the voices of a verb are exemplified in its participles, the active participle “loving” being a *present* participle, and the passive participle “loved” being a *past* participle.

We have already had occasion to notice the philosophical principles on which are based the structure of this language, and in no point is it more strikingly the case, than in the mode in which it expresses the various relations of its verbs. The first thing that is evidently requisite is to asseverate the action or state, the idea of which we wish to convey ; for instance “going.” The mind having appreciated this, next enquires whether this “state of going,” is one of “singular going,” or “plural going.” Having then satisfied itself, that it is an act of “plural going ;” the next in the category of requisites is to know, whether there is any peculiarity or modification in this state of “plural going.” Suppose then, that its mode is Optative ; having realised the idea of its being a “plural state of would be going ;” the next enquiry is concerning its time, whether past, present, or future. This point having been satisfactorily settled ; every condition to a perfect and systematic appreciation of the idea becomes fulfilled. But supposing that, after stating the fact of the “going,” the speaker were to declare that it was a “*modal* state of going ;” the hearer might justly enquire, whether it was a “modal state of *singular* going,” or a “modal state of *plural* going.” Again, if the mere fact of its being a “*future* state of going” were to be asserted ; the question might be asked, is it a “future state of *singular* going,”

or a “future state of *plural* going?” and if a “future state of plural going,” is it a “*modified* state of such plural going,” or not? Thus then, we perceive that true philosophy requires, that after stating the *verb*, we should mention its *number*, then its *mood*, and finally its *time*. This is strictly followed out in the Burmese language; the affix of number being always attached to the root, the affix of the mood coming next, and lastly the affix of the tense; as in the clause သွားကြနိုင်ပြီ *thwa: kyă hnōing byee*, “(they) could have gone.” How much more force do we give, to these identical words, if we accord them the order above stated; “gone (they) could have.”

*Accents*.—These have been so styled, at page 20 of the following work, in order to conform, as much as the subject would allow, to the phraseology of European grammar; but they by no means perform the duties of accents in the usual acceptation of that term; being nothing more than what their name imports in the language, မြဲ *myeet*, “stops;” affecting in no wise the sound of the vowel, but merely regulating the length of time on which it is to be dwelt on. They appear to be nothing but diacritical marks or points brought into use, at comparatively speaking a modern period, (after the adaptation of the language to an Alphabet); and apparently for the purpose of giving some definite distinction to the numerous homonyms that occur in it. In the following pages the same system of punctuation, in reference to these marks, has been, with few exceptions, followed as that adopted by preceding writers on the language.

Having in the detailed analysis (given in the preceding pages) of



the peculiarities of this language, as they obtain in its parts of speech, had occasion, although a modern dialect, to exemplify the antiqueness of its structure by drawing a parallel between it, and the mode in which the antient Egyptians expressed their ideas ;—the question must naturally arise to the mind of the intelligent reader ; Whether any roots in the Burmese language are either derivable from that of antient Egypt, or exhibit any probability of having originated from the same source ? To resolve this question we must class our knowledge of the dialect spoken by the antient Egyptians under two heads. 1st, that which is afforded us through the medium of the modern Coptic ; and 2ndly, those rare terms which we find dispersed, few and far between, in the pages of antient authors.



With reference to the first, there appears to be no particular similarity either in sound or meaning, between the roots of the Coptic and those of the Burmese language ; at least none that might not accidentally have existed between any two dialects quite unconnected with one another.

But in the case of the second, viz. those few Egyptian terms, that have come down to us, scattered through the pages of antient authors, a most surprising identity exists in some of them. Their counterparts may be traced in the Pali and Sanscrit language, but less like the original than when found in the Burmese dialect. They are—

ဘုရား *bhōōra*?, pronounced *Phra*. This is the usual term of compellation by which the Burmese address superiors ; and implies any object of reverence or respect. The similarity between this term, and that given

by the Egyptians to the Sun, viz.  $\pi\iota\rho\mathfrak{H}$  and  $\Phi\rho\mathfrak{H}$  was remarked by the late Doctor Leyden. This word consists of two separate roots;  $\pi\iota\ \rho\iota$ , or  $\Phi\ ph\check{a}$ , being the masculine article,\* and  $\rho\epsilon$  or  $\rho\mathfrak{H}\ rh\epsilon$ , or  $rha$ , implying “Sun.” It may be doubted, however, whether the expression that, “this was the name by which the Egyptians worshipped the Sun,” conveys the correct idea of the light in which they, at all events originally, held that luminary. It was probably, like the rest of their deified ideas viewed as the symbol of “royalty” and “kingliness;” and thus it became, like the Burmese  $\text{ဘုရား}$  *bhōōraṣ*, *phōra*, or *phra*, the cognomen of their kings;  $\text{פֶּרַעַה}$  *phrah*, “Pharoah.” This interpretation of the power of the root  $\rho\epsilon\ \rho\mathfrak{H}$  seems warranted, not only from its being the predominant root running through the words  $\epsilon\rho\rho\&$  *erra*, and  $\sigma\rho\rho\sigma$  *ouro*, implying “king,” in Coptic; but likewise that the syllables *re*, *ra*, &c., form the staple of the terms implying “king,” “royal,” &c. in almost all the eastern and western dialects; as *rahe*, *rajah*, *rex*, *roi*, *rey*, *ra*, &c.†

\* Omnia nomina masculina uno ex his quatuor signantur articulis;  $\pi, \pi\iota, \Phi, \Phi\iota$ , Kircher. Prodr. Copt. p. 294.

† Another corroboration of this view of the question is that the *coiffure*, or cognisance peculiar to  $\text{PHRA}$ , was,  being a solar disc, with a uraeus, aspic, basilisk, or king-snake twined round it; the latter being the acknowledged type or symbol of “royalty,” among the ancient Egyptians. A still further corroboration is offered in the analysis of the group  which is found over the *cartouches* containing the names of certain kings; and which has hitherto been rendered “son of the Sun:” the first, “a goose” being the acknowledged *symbol* of the idea “offspring,” the other “a solar disc,” being held as the *figure* of the idea “Sun;” thus one is translated *symbolically*, the other *figuratively*. Whereas, if *both* were translated symbolically, and the “solar disc” was considered *symbolic* of the idea “king;” the group, according to us, would be rendered “son of a king;” which seems the more probable, as it appears that

𑖀𑖩 *bōddhā*. This is the Burmese mode of writing the term BOOD, or-BOODH. But previous to entering on its analysis, the reader's attention is drawn to the following extract from the "Essay on the Literature, &c. of the Burmas," by Dr. Buchanan.—*Asiatic Researches*, vol. 6, p. 260. As it gives a summary of the dialectic variations of this root.

"In the Pali language, and among the Cingalese, a common name for this divinity" "(i. e., Gaudama)" is BOUDDHA. This Mr. Chambers writes BUDDOU; Paulinus, BUDHA; and from these two authors I have collected the following corruptions of this name. BUDDA or BUTTA, of *Beausobre*, and *Bochart*, BOD, of the *Arabians*, BODDA of *Edrisi*, βουττα of *Clemens Alexandrinus*, and BAOUTH of *M. Gentil*. This name is said to be an appellation expressive of wisdom. I can readily agree with these two learned men, that the POUT, of the *Siamese*, POUT, POTT, POTI, POT of the natives of Thibet, and the *Chochin Chinese*, may also be corruptions of BOUDDHA.\* The Siamese painter told me that the most common name for Godama, among his countrymen is POUTTEE SAT, which he interpreted into BURA LOUN, a common appellation among the *Burmas*. Among these indeed I very rarely heard BOUDDHA

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this title is only found in connection with the names of those princes, who *inherited* their thrones, and not those who founded dynasties of their own. We have entered at some detail into the analysis of the word *Phōra* or *Phra*; as we shall have occasion again to revert to the connection in the mind of early nations between the idea of "king," and that of "sun."

\* Although there might have been some doubts on this point at the time when the above was written, seeing that *then* next to nothing was known of the Booddhist religion or of the nations professing it, the fact of their identity is *now* placed beyond the shadow of a doubt, thanks to our closer intercourse with Booddhist countries, consequent upon the extension of the British rule in Ceylon and India beyond the Ganges. For not only are the identically same acts, facts, sayings, doings, fables, histories, and anecdotes current among them all of this same "divinity," but likewise there is infinitely less difference in the religion of his votaries, than in that of the God of the *Christians*. For Booddhism may almost be said to know no sectarianism.




used, probably because BURALOUN has the same meaning.\* Mr. Chambers following M. Gentil, and followed by Paulinus, conceived the FO or FOHI, of the *Chinese*, to be a corruption of BOUDDHA. The etymology is here so forced that I do not think it merits attention. Yet I allow it to be a probable opinion, although not completely established, that FO, and BOUDDHA, are the same God.† . . . . . I must entirely dissent even from the rational Mr. Chambers, when he supposes BOUDDHA to be the same with the WODEN of the *Scandinavians*.‡ No two religions

\* BURALOUN, or as it is written in Burmese ဘုရားလောင်း *bhōōra:loung*, implies, a being who is destined to become a *Phōra*, “an object of reverence and adoration,” by attaining to နိဗ္ဗာန် *niebhan*, “the not to be, annihilation.” The word is composed of two roots; ဘုရား *bhōōra*, as above discussed, and အလောင်း *āloung*, “an embryo;” (thus ဟင်း *hpa*, “a frog,” ဟင်းလောင်း *hpa:loung*, “an embryo frog,” ergo “a tadpole.”) Gaudama attained နိဗ္ဗာန် *niebhan*, B. C. 543, and thus became a ဘုရား *bhōōra*; so that whenever he is called ဘုရားလောင်း *bhōōra:loung*, it alludes to him when a living being. But before he became man, he underwent *Metempsychosis*, in the bodies of various objects of the animal creation, in all of which he was still a ဘုရားလောင်း *bhōōra:loung*. Thus we repeatedly find, in Burmese sacred works, such clauses as the following: ဘုရားအလောင်းယုံ *bhōōra:āloung:yōōn*, “a *bhōōra:loung* hare,” which may be translated, “once upon a time when Gaudama was undergoing transmigration in the body of a hare, &c.”

† This is likewise now placed beyond a doubt, consequent on our more intimate acquaintance with Chinese literature. Thanks to the labors of those eminent Sinologists Klaproth, Remusat, Landresse and others, some of the most important lights which have been thrown on the religion of Boodha, have been through the medium of Chinese authors. We there find Chinese Bhodhist priests travelling to India to visit *Boodhist* spots rendered sacred to them by being the birth place and haunts of their divinity Fo. We shall have occasion in a note a little lower down, to notice the justifiability of the permutation of the initial letter.

‡ Without discussing whether BOODH-a and WOD-en, were or were not the same *divinity*, although a very curious parallel might be drawn between some parts of the religious system of the two; yet this by no means makes them out not to be the same *name*.

surely can be more totally different, nor can I conceive it to be a sufficient proof of a common origin, that the same day of the week is called after the two Gods.”







The above has been quoted, not so much for any light it throws on the subject; as the progress of our intercourse with Boodhist nations has enabled us to arrive at conclusions which the learned Buchanan could not reach; but because it gives a succinct idea of the different dialectic variations to which this root is obnoxious. The radix from which the name BOODH is derived is *Păt, Pööt, Pătie, Wătie,\** &c. It is thus found in almost every language; as in the Burmese : *Kyathăbădé*; in Pali, VRISHPATIE, “the Lord of Taurus,” (the name of the planet Jupiter;) the Hebrew יפת *Japhăt*, “the Lord of JA,” the Earth,† which has been emphatically declared to be the inheritance of Japhet. It, and the preceding root are found united in the word פוטיפרע *Pöötie Phrah*, “Potipherah.”‡ It is likewise the expressive part of the word δεισ-πότης. The original and real power of the word is found in the





\* A person at all acquainted with languages will not require to be reminded that W. B. P. and F., being all labials, undergo mutual permutation, thus we find *Danuvius* for *Danubius*; Ἰουερία for *Hibernia*, (Ptolemy, lib. 2. c. 2.) Another exemplification may be met with every day in Calcutta; where, on the ferry boats of its suburbs, their destination may be seen written, on some *Hawrah*, on others *Habrah*.

† This is the interpretation which has been given it by Wilford.


‡ It is generally considered that the meaning of this name is given in the words that follow it; viz., כהן־און “the Prince, or priest of On—the Sun.” But if our interpretation of the root *Phra*—be correct, viz. “King,” as also that we shall give to the root *Pătie*, viz. “supporter, maintainer,” likewise “wisdom.” Then the two might be translated *Pătie*, “a Supporter, Councillor, Minister, Lord, &c.” *Phra*, of Pharoah’s, “the king’s;” and which is the more probable, for, although this Poti-phera, (Gen. ch. xli. v. 45.) was a priest of On; the other Potiphar, (ch. xxxix. v. 1.) interpreted in conformity with our view “an officer of Pharoah,” was the Captain of his guard.



epithet  *tsēkyāwätie*, or *tsēkyāpätie*, “the supporter of a Sekya system, or Universe.” The meaning of this root is very powerful. 1st, It implies the high attribute of the Demi-urge, the upholder, supporter, and sustainer of the Universe. This enables us to arrive at the next step of our analysis which asserts it to be identical with the Egyptian term  *Phtah*. This Deity was falsely considered by the Greeks as corresponding to their Hephaistos, or Vulcan. This idea probably arose from some fancied resemblance in the name. Whereas “*Phtah*” was in reality the impersonification of the highest attribute of the Omnipotent, the *Agathodæmon*; and the only term by which in Coptic is rendered the “Supreme God.” This root, however, divides itself into two parts, the  being the article, the  being the expressive part;\* and in discussing this latter character we shall see how admirably it conveys the idea of “support, supporter.” In alluding to its hieroglyphic prototype and equivalent  the Champollionist Gliddon sums up the view that his school takes of it, in the following words. “ the sacred Tau, the symbol of “eternal life,” which in the Alphabet is an *A*.”† Setting aside that it is rather singular that what is a “sacred *T*,” in one place, should become an “alphabetical *A*,” in another; we will state the principal grounds on which it is considered the “symbol of eternal life.” Suidas informs us that, “in the reign of Theodosius the

\* Cum articulo  nunquam scribitur suis litteris, sed sic  et aliquando  *Tat-tam*. *Copt. Lex.* voce 

† “Antient Egypt” by G. R. Gliddon in Nos. 68, 69 of the “NEW WORLD,” page 15. New York, April, 1843.

Great, when the temples of the Pagans were destroyed, there were found, in the temple of Serapis, certain hieroglyphs having the form of a cross ; which, certain Christian Greeks having observed, they declared that the cross was the symbol, among those who understood hieroglyphics, of a future life ;”\* Sozomen asserts the same. The historians Rufinus and Socrates, declare that this cross referred to the cross of Christ.† But though we might concede that, to the mind of a Christianising Gentile, the cross aptly was the symbol of redemption, an emblem of salvation, of a coming and an eternal life ; the very grounds on which we make such concession, viz. the Dominical Passion, induce us to search for some other import in this symbol, in use ages before that event. The most simple solution would be from its form, which is nothing more than a “stand or bracket”  supporting an object the shape of which is varied from the angular straightness of the other, to show that it is distinct and extraneous object. We see then how appropriately it is a sacred emblem, implying (κυριολόγιχη κατὰ μίμησιν) the “supporter.”

Having thus determined this character and root to imply that Supreme Being, the Supporter and Sustainer of the Universe, we find that its next acceptance, of being, as stated above by Buchanan, an appellation

\* Επὶ Θεοδοσίου τοῦ μεγάλου βασιλέως καθαιρουμένων τῶν ἐθνικῶν ἱερῶν, εὐρέθησαν ἐν τῷ Σεράπιδος νεῷ ἱερογλυφικὰ γράμματα σταυροῦ ἔχοντα τύπους. ἅπερ θεασάμενοι οἱ ἐξ Ἑλλήνων χριστιανίσαντες, ἔφασαν, σημαίνειν τὸν σταυρὸν, παρὰ τοῖς ἱερογλυφικὰ γινώσκουσι γράμματα, τὴν ζωὴν ἐπερχομένην. Suidas in Theod.

† Conf. Rufinus Eccles. Hist. L. 2. cap. 29. Sozomen L. 7. cap. 15. Socrates Hist. tripartite. L 9. Item Kircher Prodr. Copt. p. 165. Where these authorities are quoted ; and the same view supported.

expressive of “Wisdom,”\* is a necessary consequence ; for it was peculiarly by the attribute of Wisdom, that the antients believed the Deity upheld his works.† We have had cause to see above, (v. note, p. i.) how that in Boodhism, (wisdom) the Law and its fulfilment, was typified by the number 5 ; and now we see the idea continued in this root or character † expressive, as we have shewn above, of the High Deity in the mind of the antient Egyptians ; for not only is it the character for the number 5 ;‡ but likewise Hor-Apollo points out the same connection, and declares, that among them “a star represented the number five, also the Mundane God, likewise destiny.”§ This is to be accounted for by the circumstance that the Egyptian or Hieroglyphic star, was five-rayed, and from what we have seen above it probably in reality typified the “Law.” After having so fully discussed this root, we should not be justified in dismissing it without alluding to the expressive part of the name “God-*āmā*,” (the three final letters being a declensional termination:) and which, in reality, is a dialectic variety of the northern type, **Wod**, of the root under discussion.|| Thus is explained the true meaning of

\* Thus *बुद्धि* and *बोध* understanding, knowledge. Shakespear’s Hindust. Dict.

† This may abundantly be proved from the most antient, as it is the most authentic authority on many points of archaiology, viz. the Bible. Thus Ps. civ. 24 ; cxxxvi. 5. Prov. iii. 19. Jer. x. 12.

‡ Et “quinque.” Tattam Copt. Lex. in voce.

§ Θεὸν δὲ ἐγκόσμιον σημαίνοντες, ἢ εἰμαρμένην, ἢ τὸν πέντε ἀριθμὸν, ἀστέρα ζωγραφοῦσι. Hor-Apollo, Lib. 1. c. 13.

|| This permutation of G. and W. between two dialects is too well known to philologists, to require to be insisted on ; witness “William,” and “Guillaume ;” “Ward,” “Garde ;” “Wehr,” German, “Guerre,” French ; Latin, “Vadum,” French, “Gué.”



the name, as mentioned by Buchanan in the above quoted paper, viz., “It has, however, been mentioned to me, on the authority of a Pundit, belonging to our Supreme native court of Bengal, that the meaning of Godama, is *eminently wise, a sage.*” We will conclude by remarking that this “sacred dental” forms a component part of the name of the Deity in every language, whether initial, as in the Greek *θεος*, the Latin “Deus,” the French “Dieu”—Or medial as in the Persian *خد* *khööda*, the Pali and Burmese “Bööddhă” and “Godămä,” the Teutonic “Woden”—Or final as in the Saxon *ᚷᚾ* the German “Gott,” and the English “God.” It composes likewise the term *ဝေဝေ* *dāū*, the sacred attributive or honorific increment, used in so peculiar a way by the Burmese.

☞ Is a term that is applied to every thing connected with royalty and royal persons. In the general acceptation of the word it implies “golden.” It is composed of the following letters H. W. R. E. The W. being a vocal, that is, not employed in the character of a consonant, but appended by symbol after the manner of a vowel, and is pronounced *oo*; thus the word might be written H. O. O. R. E, or H. O. R. E.\* Its connection then with the Egyptian *ḥwp* *Hōr*, “Horus,” or “Sun,”† becomes at once evident; which was not only a type of royalty, but was itself sym-

\* The Burmese not being able to pronounce, an “r,” but as a “y,” give a sound somewhat approaching to, “*Shooe*,” to this root. But the Arracanese proper being in the habit of pronouncing the “r,” give it a sound approaching the one in the text.

† ἐν δε ταῖς Ἑρμοῦ λεγομέναις βίβλοις ιστοροῦσι γεγράφθαι περὶ τῶν ἱερῶν ὀνομάτων, ὅτι τὴν μὲν ἐπὶ τῆς τοῦ Ἡλίου περιφορᾶς τεταγμένην δύναμιν, Ὄρον, Ἕλληνες δὲ Ἀπόλλωνα καλοῦσι. Plutarch de Isid, et Osirid ξα. Ἡλιος δὲ ὁ Ὄρος ἀπὸ τοῦ τῶν ὥρων κρατεῖν. Hor-Apollo, Lib. 1, c. 17.

bolised by “gold,”\* and is the root from which in a very extensive class of languages the term for Gold is derived : as the Hebrew אֹר *aur*, “light, splendor,” the Latin *aurum*, the French *or*. It may be traced, composed of almost the same letters as in Burmese, in the Pali and Sanscrit languages. It composes the words *orpo* “a king,”—and *ၵ၆ၵ၆* “a uræus, asp, or king-snake.” We thus find the Burmese redeemed from the charge of debased servility in styling every thing royal,—“Golden :” the two terms being synonymous from the highest antiquity.

It will form an interesting conclusion to our subject, if we speculate what would have resulted, if the Burmese language, instead of coming into contact with, and adapting itself to, a finished alphabetical system as that of the Pali, and been thereby enabled to at once express itself phonetically, had been obliged to have had recourse to, what we may call, the hieroglyphic mode of expression. Not only will it be a guide in investigations of a kindred nature ; but it will stand a living record of the truthfulness of the position first advanced by that lamented scholar Salvolini ;† and supported by Portal ;‡ and it will at the same time afford

\* Couleurs symboliques. par. F. Portal, p. 71.

† “Comme toute image hiéroglyphique a son terme correspondant dans la lante parlée, il en est un certain nombre qui ont été prises comme signes des sons auxquels elles répondaient, abstraction faite de leur signification primitive. Les caractères hiéroglyphiques appartenant à cette singulière methode d’expression, de même que tous les autres signes *tropiques* qu’emploie l’écriture égyptienne, ont été employés, soit isolément, soit à la suite des mots.” Salv. Analyse Gram. des textes Egypt. p. 225. ad 233. ap. Portal.

‡ Portal symboles des Egyptiens, &c. passim.



an answer to a question put by the latter; “*Les symboles avant de se traduire dans la langue écrite, existaient-ils dans la langue parlée? La parole primitive fut elle la source des symboles.*”\* And in perusing the accompanying list, one would almost suspect, that a further acquaintance with the Burmese Empire, will bring to light sculptures analogous to those to which we have alluded.

In the first place, after expressing external objects by their representations, it would, on account of the great number of homonyms with which it, in common with all early dialects, abounds, be enabled to make these representations convey the idea of many attributes. This process must be kept distinct from that which endows certain animals and objects of the creation, with certain attributes, and then sketches their figures to convey the idea of such attributes; for in the case before us the coincidence is only in name. Still, although we may not be enabled to trace the slightest connection in idea between the two; we are not justified in asserting that such a connection did not exist in the minds of that primitive race, who were the first employers of this tongue. Among other instances, our improved acquaintance with natural history renders to us ridiculous what to them might have been subjects of implicit credence; thus it would be scarcely out of place, even in the present day, to sketch a “*pelican,*” as the emblem of a mother’s love; but how preposterous would it appear to our descendants, if told that the reason

\* “*Did these symbols, previous to their translation into the written, exist in the spoken tongue? Was the primitive dialect, itself, the source of these symbols.*” Portal Symb. Egypt. p. 1.

was, because that bird was believed to nourish her young on the life drops of her own bosom !\*

*Oo*, “an egg,” might be made to represent “a beginning, chief, first, head, to polish.”

*O*, “a pot,” might be made to express, “to be old, homely, useless on account of age.”

*Kěng*, “a scorpion,” . . . . “to be free, exempt, formed as fruit from the flower ; a sentry-box, watch-house.”

*Kouk* a lever,” . . . . “to scratch, to exert one’s self, to copulate as birds, to subtract as in arithmetic.”

*Köön*, “the back of an animal,” . . . . “convex, round, merchandise, to be finished, come to an end, to stoop, all, entirely.”

*Kyăn*, “the sugar-cane,” . . . . “to besmear, anoint, to consider, meditate.”

*Kyăn*, “a rhinoceros,” . . . . “to be firm, stable, resolute, strong.”

*Kouk*, “rice grains,” . . . . “to peck, pick up, choose, be crooked, custom-dues.”

*Kyien*, “a ratan vine,” . . . . “to daunt, to threaten, to boast, to brag, to meet with, find.”

*Kywět*, “a leech,” . . . . “to be obstinate, perverse, rebellious, to be emancipated, freed from.”

*Khō* “a large species of dove,” . . . . “to hide, avoid, take refuge in or under, to steal.”

*Khyă*, “an ant,” . . . . “to settle, dispose, put in its proper place, to throw down, cause to happen, to teach, give instruction.”

*Khyěng*, “a gnat, a basket,” . . . . “to desire, wish for, to penetrate, bore, to pierce, to measure the capacity of, to fight, to be in conjunction as heavenly bodies, to compute, reckon, fellow, companion.”

\* The following list can give but a small idea of the number of homonyms afforded by this language ; it is entirely confined to *words composed of the same letters*, and even of these a very great many are omitted ; but if all those which are strictly speaking homonyms, viz. that had a similarity of sound, were to be admitted, the catalogue might be indefinitely enlarged ; thus တီ *tie*, တီ *tee*, တည် *tee*, ထယ် *tay*, တဲ့ *tăi*, ထိ *htie*, ထိ *htee*, ထည် *htee*, ထယ် *htay*, ထဲ့ *htăi*, are all not only not easily distinguished by an unpractised ear, but likewise often interchangeably written.

*Khyët*, "the navel, scale of a fish," . . . . "to write, make marks, to insert, introduce, to flatten, to scratch, to cook."

*Khyé*, "the hog-deer," . . . . "to retaliate, refute, do a thing in return, to please, conciliate, oblige, to pound, erase, to be gentle, to borrow, lend, hire, excrement, rust, particles, to widen."

*Khyoung*, "the neck," . . . . "a brook, gutter, to cough, hawk up as phlegm, to peep, pry into, to be sweet, pleasant, lean, poor, break or snap in two, to wash, be deficient, incomplete."

*Khwé*, "a dog, a hoop," . . . . "to curve, coil, split, push, divide in two lengthwise, to levy, assess as taxes, to distribute, to check-mate."

*Tsöök*, "a reed pen," . . . . "to be torn, rent, disordered, frizzled, to suck, churn."

*Tshěng*, "an elephant," . . . . "to accumulate, cleanse, stretch out, to descend, put in order, adonise."

*Tee*, "an earthworm," . . . . "to clear, weed away, to beat the breast, a chirping sound, a great great grandson, to winnow."

*Toung*, "hill, a cubit," . . . . "to desire, lust after, to ask, entreat, beg, the south."

*Htee*, "an umbrella, (an insignia of Royalty,)" . . . . "to fear, reverence, solitary, alone, deserted."

*Htouk*, "a crutch," . . . . "to support, assist, maintain, consider, have regard for, deliberate on."

*Na*, "the ear," . . . . "to hear, understand, to alight or perch as a bird, the being beyond, along side of, a side, edge, a shore, disease, ill, unhappy."

*Né*, "the sun," . . . . "a day, (in contradistinction to a night,) to remain, continue, be permanent."

*Hneet*, "the heart," . . . . "to be pleased with, love, esteem, rejoice, to immerse, a year, the number 2."

*Hnăn*, "a grasshopper, an ear of grain," . . . . "to commit, deliver into charge, to pervade, diffuse over all parts, be silly, foolish, be speckled."

*Hnöök*, "the mouth," . . . . "to extract, pull out, refute, utter."

*Péng*, "a tree or plant," . . . . "to be fatigued, to help, aid, to obstruct, to invite, raise, exult."

*Păn*, "a flower," . . . . "to adorn, decorate, to receive an order, to pant, be fatigued, to beg, petition."



*Pō*, “an insect (that can utter no sound,)” . . . . “to fix, fasten, suspend by tying, to carry, bring, teach, instruct, throw into.”

*Pyō*, “a plant,” . . . . “to set, to plant, to sow as seed, to be young, prime.”

*Hpyōō*, “a porcupine,” . . . . “to be white, pleasant, pleased, to be taper, slender, to sprinkle, scatter, hiss as a serpent.”

*Hpyēt*, “a species of lizard,” . . . . “to hide, secrete, make clean.”

*Hpwai*, “husk of grain,” . . . . “to be small, fine, white, to seek, look after to be inadhesive, fit, proper, comely.”

*Mē*, “female,” . . . . “a mother, chief, principal, to help, assist, relieve, support, bear up.”

*Mien*, “a screech owl,” . . . . “to be confused, absent in mind, astonished, to long for, to speak (honorific.)”

*Mé*, “the chin,” . . . . “to enquire, investigate, forget, be careless,” likewise “the indigo plant, to be dark blue, to threaten, terrify, be dark in mind, ignorant, be dissatisfied, deficient in.”

*Moung*, “the arm,” . . . . “to be of a crimson color, to threaten, daunt, drive away.”

*Myēt*, “the eye,” . . . . “a gem, grass, to be angry.”

*Myěng*, “a horse,” . . . . “to see, to hate, to be distant in time, to be high, lofty.”

*Myōing*, “a forest,” . . . . “to be full, crowded.”

*Mwé*, “hair of the body,” . . . . “to be soft, glossy, smooth, to feed, nourish, cherish, to bring forth, produce, to sleep soundly, to enjoy one’s self, a relic, an inheritance.”

*Hmăn*, “a mirror,” . . . . “to be true, exact, to hit the mark, to fit in exactly, to mark, note, remark.”

*Rěng*, “a fly, gnat,” . . . . “the same, so, if, before, previously, to speak, utter, to be near to, to accumulate, advanced in pregnancy, one’s own, as, while.”

*Lé*, “a bow,” . . . . “the wind, to fear, reverence, to be heavy, to exchange, also the number 4.”

*Gna*, “a fish,” . . . . “I, (first pers. pron.) the number 5.”

*Kyouk*, “a rock, or stone,” . . . . “to kick, shove, the back of an animal, the small-pox, to fear, be afraid, the number 6.”

*Thōön*, “a captive,” . . . . “to imprison, to be discouraged, dejected, to be bad, few, inferior, empty, desolate, to use, or spend, to practise good deeds, the number 3.”



We have thus endeavoured to point out some of the interesting peculiarities with which this curious language abounds ; many others remain, amply to requite the labor and solace the progress of the diligent student. To a mind guided by intelligence, the fragments even of a long extinct tongue may present subjects of the highest interest. They stand, as it were, hoar-worn and time-honoured land-marks, perennial beacons, that guide us over many a wide waste of by-gone days ; and if properly analysed they often afford a record as unfailing in its truthfulness, as it is beautiful in its simplicity, of the social and moral condition of the people of whom they may be the only vestige. But this becomes the more striking in the case of a living dialect representing the ideas of a semi-barbarous race. Let one instance, out of many, suffice in the language we have under review. The phrase ရှေးဘဝသဘာဝ *shé:thăũ bhăwă*, implies literally “ the time that is *before* (us),” ရှေး *shé:*, meaning “ before, in front of :”—but it applies to what we would call “ the time that is *behind* us,” viz., the “ PAST.” In like manner နောင်ဘဝသဘာဝ *noung thăũ bhăwă*, implies “ the time that is *behind* (us),” နောင် *noung*, signifying “ behind, after ;” but it refers to what we would style “ the time that is *before* us,” viz., the FUTURE. How admirably then do these two idioms illustrate the negative and unhopeful philosophy of Boodhism ;\* a cold and passionless system of ethics, which

\* The whole ethical system of Booddhism, (in reference to its higher and inner grades) as it bears on the moral obligations incumbent upon mankind, may be stated to be an endeavour to avoid sin, by crushing every active principle of the mind, whether for good or evil ; to indulge a feeling neither of love nor of anger, of sorrow nor of joy ; and to hold the conviction, that as human nature is incapable of doing ought but wrong, the only way to avoid sin is to strive to do nought, and to remain passive and still ; thus an in-

teaches its followers to allow themselves to be borne, as it were, along on the tide of time, till engulfed in the abyss of နိဗ္ဗာန် *niebhan*, "Annihilation, Nonentity." To *them* what is "before," has drifted "past." And how strikingly in contrast with the "before" of the philosophy of the Christian, the votary of a creed, that imbues him with an untiring hope, an onward fervor; that instructs him to consider himself but as a probationer in this life; and in the words of one of its great teachers "this one thing to do, forgetting those things which are *behind*, and reaching forth unto those things which are *before*, to press toward the mark, for the prize of a high calling."

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junction, to those who are aiming at, the higher grades of perfection, as given in the *Wienee*, or book of observances of the priesthood, is, that the commandment never to touch a woman, extends even to one's own mother, and that should she fall into a ditch, her son, if a priest, is allowed to give her his skirt, or a stick to help her out; but he must at the same time bring himself to think, that he is merely pulling out a log of wood. *Conf. Descript. of Burmese Emp. by the F. Sangermano. p. 91.*

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In the following pages, wherever an idiom is recorded which has not fallen under the personal observation of the Author ; the name of the authority from which it is quoted is superadded. The whole table of Pali Ordinals given from p. 90, to p. 96, has been taken, and in a few instances corrected, from a work by F. Carey, Serampore, 1814. Part V. treating on the Metrology of Burmah, has been compiled with the aid of all previous works on the subject, as of those of Sangermano, Low, Rushton, Carey, Judson, Hough, Crawford, Buchanan, &c. &c. as also from personal observation and enquiry ; but more especially from a tract drawn up by a learned Native, (now deceased,) of the name of Mengnam, late Mahadan or Religious Superior, and Chief Priest of the Provinces of Arracan ; and which was compiled by him from the *Kyāntsa*, or Sacred Books of the country.

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## ERRATA.

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The following Errata require to be corrected. In the first 28 pages of Part II. the short *e*, and *o*, in all such words; as, ခင် ဖြင့် and နိုင် &c. has been written with a common *e*, and *o*.

Thus for ခင် *kheng*, ဖြင့် *hpyeng*, and နိုင် *hnoing*, &c. read ခင် *khěng*, ဖြင့် *hpyěng*, and နိုင် *hnöing*.

Introduction, p. xv. l. 4, for “binding link,” read “binding links.”

In page 2, line 12, for ကိ *kei*, read ကိ *kie*.

— 3, — 4, for ခါ *khă*, read ခါ *kha*.

— 10, — 3, from bott. for *pietskhăn:*, read *piektshăn:*.

— 18, — 1, for “aside,” read “a side.”

— 21, — 1, between the words “never” and “admit,” insert “by themselves.”

— 41, — 3, for အနီးရည် read အုန်းရည်.

— „ — 9, for “passed,” read “parsed.”

— 45, — 2, from bott. for က *ga*, read က *gă*.

— 51, — 9, for “contest,” read “context.”

— 52, — 3, from bott. for နှိတ် read နှိက်.

— 63, — 6, from bott. for လျာ *lya*, read လျား *lya:*.

— 73, — 11, for ခြံက and ခြံမှ read ခြံက and ခြံမှ.

— 78, — 1, for သ *tă*, read တ *tă*.

— 99, — 7, for “subject,” read “object.”

— 108, — 4, for ခါးတသက် read ခါးတဘက်.

— 117, — 4, from bott. for လ *lé*, combined, &c. read လေ *lé*. Combined, &c.

— 120, — 11, for နှိပ်ဆယ် read နှိပ်ဆယ်.



In page 128, line 12, *for* မြစ်ထား *read* မြစ်ထား.

— 130, — 10, *for* မြစ် *read* မြစ်.

— 134, — 4, from bott. *for* ညှပ် *read* မည်.

— 142, — 4, and 6, from bott. *for* “ I have sent,” *read* “ I have been sent.”

— 144, — 3, from bott. *for* ကောက်သည် *read* ကောက်သည်ဖြစ်သည်.

— 145, — 10, *for* “ imitial,” *read* “ initial.”

— *ib.* — 2, from bott. *for* (vide p. 46,) *read* (vide p. 65.)

— 146, — 12, *for* (p. 101,) *read* (p. 153.)

— 160, — 4, *for* လို and လိုလည် *read* လို and လိုလည်.

— 168, — 2, *for* တ်ဂါဝု *read* ဂါဝုတ်.

— 175, — 6, *for* မိသာ *read* မိသာ.

— 176, — 6, *for* တဝပို့တွဲ *read* တပို့တွဲ.

— 177, — 8, 10 and 11, *for* “ *wiemie*,” *read* “ *wiedhie*.”

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# G R A M M A R

## OF THE

### B U R M E S E   L A N G U A G E.

THE Burmese Language is written from left to right, and admits of no division between words. The Alphabet consists, correctly speaking, of Forty-four Letters; viz., thirty-four Consonants ဗျည်း *byeen*, and ten Vowels သရ *thără*.

#### THE VOWELS ARE,

အ *ă*. အာ *a*. ဣ *ie*. ဤ *ēē*. ဥ or ဦ *ōō*. ဦ *ōō*. ဧ *é*. အဲ *ey*. ဩ or ဩဝ *ăŭ*. ဩဝ် *ăŭ*.

#### THE CONSONANTS ARE,

က <i>kă</i> .	စ <i>tsă</i> .	န <i>ṭă</i> .	တ <i>tă</i> .	ပ <i>pă</i> .	ယ <i>yă</i> .
ခ <i>khă</i> .	ဆ <i>tshă</i> .	ဣ <i>htă</i> .	မ <i>htă</i> .	ဖ <i>hpă</i> .	ရ <i>ră</i> .
ဂ <i>gă</i> .	ဇ <i>dză</i> .	ဋ <i>ḍă</i> .	ဒ <i>dă</i> .	ဗ <i>bă</i> .	လ <i>lă</i> .
ဃ <i>ghă</i> .	ဈ <i>dzhă</i> .	ဍ <i>ḍhă</i> .	ဓ <i>dhă</i> .	တ <i>bhă</i> .	ဝ <i>wă</i> .
င <i>gnă</i> .	ည <i>gnyă</i> .	ဏ <i>ṇă</i> .	န <i>nă</i> .	မ <i>mă</i> .	သ <i>thă</i> .
	ဟ <i>hă</i> .	ဣ <i>llă</i> .	အ <i>ă</i> .	အံ <i>ăn</i> .	

These are the most usual forms of the letters now in use, but some scarce variations that occasionally occur will be found below.

ON THE VOWELS, သရ *thără*.

The vowels are written in their original character only when they form the initial syllable of a word of Pali origin; when initial in a pure Burman word they are symbolically combined with the mute consonant အ. When combined with consonants they are represented by symbols.

*Table of Vowels with their Characters, Symbols, and Combinations.*

Character	Symbol.	Name of Symbol.	Combination with Consonants.
အ	none		က <i>kă</i> .
အာ	ဝ or ၂	ချ <i>khiă</i> , "to place down."	ကာ <i>ka</i> , ဂါ <i>ga</i> .
အိ	ဝ	လုံးကြီးတင် <i>lööng gyee tēng</i> , "a large round placed."	ကိ <i>kei</i> .
အို	ဝ	လုံးကြီးတင်ဆံခပ် <i>lööng gyee tēng tshān-khăt</i> , "a large round with a little knob placed above."	ကီ <i>kēē</i> , or <i>kee</i> .
ဥ	၂	တချောင်းငင်း <i>tă khyoung gnăng</i> , "a reed."	ကု <i>köö</i> .
ဥိ	၂၂	နှစ်ချောင်းငင်း <i>hneet khyoung gnăng</i> , "two reeds."	ကူ <i>kōō</i> .
ဧ	၆	သဝေးထိုး <i>thă wé htō</i> "placed before at a distance."	ကေ <i>ké</i> .
အဲ	`	နောက်သို့ပြင် <i>nouk thō pyeet</i> , "projected downwards."	ကဲ <i>kay</i> .
အြော	ဝ-ဝ or ငါ	သဝေးထိုးချ <i>thă wé htō khyă</i> .	ကော <i>kăū</i> , ဂေါ <i>găū</i> .
အြော်	ဝ-ဝ or ငါ	သဝေးထိုးချရှေ့ထိုး <i>thă wé htō khyă shé htō</i> .	ကော် <i>kāū</i> , or ဂော် <i>gāū</i> .

၂ the second symbol of the second vowel အာ *a*, and the final member of the symbols of the 9th and 10th vowels, is used only with the consonants ခ *khă*, ဂ *gă*, င *gnă*, ဒ *dă*, ပ *pă*, and ဝ *wă*, as they would be altered into, or mistaken for other letters by the use of the symbol ဝ affixed ; thus ခါ *khă*, might be mistaken for ဝာ *bhă* ; ဂါ *ga*, for ဝာ *kă* ; ငါ *gna*, for ဝာ *htă* ; ဒါ *da*, for အ *ă* ; ပါ *pa*, for ဝာ *hă* ; and ဝါ *wa*, for ဝာ *tă*.

The Burmese Grammarians style the vowels အ *ă*, အာ *a*, ကာကံဌာ *kăṇḥṭădză*, or “guttural ;” the vowels ဣ *ie*, and ဤ *ee*, they style တာလုဇာ *talöödză*, or “palatal ;” the vowels ို *ôô*, and ို *ôô*, ဩဌာ *ăṭṭḥṭădză*, or “labials.” The vowels ဧ *é*, and အဲ *ey*, they consider both guttural and palatal ; and the vowels ဩ *ăṭṭ*, and ဩ *ăṭṭ*, both guttural and labial.

#### THE TRIPHTHONG အို.

The 1st, 3rd and 5th vowels are combined to form the triphthong အို *ô*, which has a power intermediate between the “*o*” and “*oo*” in the words “*bone*” and “*moon*.” Its symbol is ိ and it may be used with any of the simple consonants, or with those consonants combined with ၎ the symbol of the letter ဝာ *yă* ; with ိ the symbol of the letter ရာ *ră* ; with ၎ the symbol of the letter ဝာ *wă* ; and with ိ the symbol of the letters ရာ *ră*, and ဝာ *wă*, combined.

The greater proportion of syllables in which this triphthong occurs end in ကံ *kă thăt-k*, and ငံ *gnă thăt-gn*, and it then has the power of a short *ôi*, or long *ī*, as ကိုကံ *kôik*, ကိုငံ *tôing*. In some Romanising systems, its power would be expressed when in this position by the diphthong *ai*.



## PRONUNCIATION OF THE VOWELS.

Burm. အ.

Deva Nagri अ.

Square Pali အ .

အ *ă*, has exactly the sound of the first “*a*” in “*papa*.” It is considered as naturally inherent in every consonant, that has not another vowel attached, or the mark ၵ *thăt*, superadded ; as ကန်ခံ *kăna*, “a shed ;” ပလံင်း *pălăng*, “a bottle.” When inherent in the letter ဝ *wă*, and followed by ဏ *nă thăt-n* ; by န *nă thăt-n* ; by မ *mă thăt-m* ; by လ *lă thăt-l* ; or by ဃ *ăn*, its power is somewhat more open ; as ဝနံ *wôn*, “a burden ;” ဝမ်း *wôn*, “the stomach,” &c. When inherent in a consonant commencing a syllable ending in က *kă thăt-k*, its power is permuted to *ie* ; as ရှိကံ *shiet*, “to be ashamed.” When in the same position in a syllable ending in တ *tsă thăt-ts*, or ဌ *gnyă thăt-gny*, its power is permuted to *ee* ; ဝတံ *tseet*, “war,” not *tsăt*.

Burm. အာ.

Deva Nagri आ.

Square Pali အာ.

အာ *a*, has the sound of the final “*a*,” in “*papa* ;” as တာရာ *tara*, “a star.”

Burm. ဣ.

Deva Nagri इ.

Square Pali ဣ .

ဣ *ie*, has the power of “*ie*,” in “*mien*,” pronounced short. မိမိ *miemie*, “self.” ဩ , ဣ , are different varieties of this character.

Burm. ဤ.

Deva Nagri ई.

Square Pali ဤ .

ဤ *ee*, has the power of “*ee*,” in “*meet* ;” as ဟိး *htee*, “an umbrella.” ဤ , ဤ , ဤ , ဤ , are all varieties of the same character.

Burm. ဥ or ဦ.

Deva Nagri उ.

Square Pali ဥ .

ဥ *öö*, has the sound of the “*oo*” in “*good* ;” as ဝံ *bhöö*, “glory.” When attached to an initial consonant, should there be no final consonant following, it frequently has the power of the inherent အ *ă* ; as ပုဆိ *pătshō*, not *pöötshöö*, “a garment.” ဣ is a variety of the same character.

Burm. ဝှိ.                      Deva Nagri उ.                      Square Pali ဝှိ

ဝှိ *ōō*, has the power of “*oo*,” in “*food* ;” as ပူဝှိင် *pōōpoung*, “to congregate.” ဝှိ, is another variety of the same character.

Burm. ဇ.                      Deva Nagri ए.                      Square Pali ए .

ဇ *é*, has the power of the French *é*, or the “*a*,” in “*fame* ;” as နေဝှင် *néwěng*, “sunset.” ဇ, ဝှိ, are varieties.

Burm. ဆဲ.      Deva Nagri ऐ.      Square Pali, properly speaking, none.

ဆဲ *ey*. This vowel has the power of “*ei*,” in “*obeisance*” or the “*ey*,” in “*obey* ;” as ဆဲဆိ *tsheythsō*, “to abuse.” It has no counterpart in the Pali language. ဝှိ, is another form of the character.

Burm. ဩ.                      Deva Nagri औ.                      Square Pali औ.

ဩ *āū*, has the power of “*oa*,” in “*moan* ;” as ဂေါတမ *Gāūtāmā* ; and is expressed throughout the following pages by a short diphthong *āū* : the Greek ω also expresses its power. When combined with a consonant, and immediately followed by က် *kă thăt-k*, or င် *gnă thăt-ng*, it has the power of “*ou*” in “*bound* ;” as ကျောက် *kyouk*, “a stone ;” ကောင်း *koung*, “good :” frequently when initial it is written ဩဝ.

Burm. ဩဝှိ.                      Deva Nagri औ.                      Square Pali, none.

ဩဝှိ *āū*, has the power of “*aw*,” in “*paw* ;” as ပေါ်မှာ *pāūhma*, “above.” There is no sound or character corresponding to this in Pali.

#### ON THE CONSONANTS, ဗျည်း byeen.

The first twenty-five Consonants are divided into five classes of five each ; viz. five ကကံဂ္ဂ *kăṇḥṭădză*, or Gutturals ; five တတလု *talöödză*, or Palatals ; five မမ္ပိ *mōöḍḍhădză*, or Linguals ; five ဒဒ္ဓိ *dăntădză*, or Dentals ; and five ဩဂ္ဂ *ăṭṭhṭădză*, or Labials. Of the remainder ယ *yă*,

is considered a palatal ; ဖ *hă*, a guttural ; ရ *ră*, and ဇ *llă*, as linguals ; လ *lă*, and ထ *thă*, as dentals ; ဝ *wă*, is considered both dental and labial.

*Table of Consonants, with their Class, Character, Name and Power.*

Class.	Char.	Name.	Power.
Gutturals.	က	ကကြီး <i>kăgyee</i> , “great <i>kă</i> .”	<i>k</i> .
	ခ	ခခွေ <i>khăkhwé</i> , “curved <i>khă</i> .”	<i>kh</i> .
	ဂ	ဂငယ် <i>găgnay</i> , “little <i>gă</i> .”	<i>g</i> .
	ဃ	ဃကြီး <i>ghăgyee</i> , “great <i>ghă</i> .”	<i>gh</i> .
	င	င <i>gnă</i> , “ <i>gnă</i> .”	<i>gn</i> .
Palatals.	စ	စလုံး <i>tsălōōn</i> , “round <i>tsă</i> .”	<i>ts</i> .
	ဆ	ဆလိပ် <i>tshălien</i> , “twisted <i>tshă</i> .”	<i>tsh</i> .
	ဇ	ဇခွဲ <i>dzăkhwey</i> , “broken <i>dză</i> .”	<i>dz</i> .
	ချ	ချမျင်းစွဲ <i>dzhămyěngdzwey</i> , “horse-bridle <i>dzhă</i> .”	<i>dzh</i> .
	ည	ည <i>gnyă</i> , “ <i>gnyă</i> .”	<i>gny</i> .
Linguals.	တုံ	တုံသံလျင်းချိတ် <i>tăthănlýěngkhyiet</i> , “ <i>tă</i> like an iron hook.”	<i>t</i> .
	ဌ	ဌဝမ်းပဲး <i>htăwōōnbey</i> , “duck <i>htă</i> .”	<i>ht</i> .
	ဒု	ဒုရင်ကောက် <i>dărěnggouk</i> , “ <i>dă</i> with a convex breast.”	<i>d</i> .
	စု	စုရေမှုတ် <i>dhăréhmōōk</i> , “water-dipper <i>dhă</i> .”	<i>dh</i> .
	ဏ	ဏကြီး <i>ṇăgyee</i> , “great <i>ṇă</i> .”	<i>ṇ</i> .
Dentals.	တ	တဝပ် <i>tăwōmbōō</i> , “pot-bellied <i>tă</i> .”	<i>t</i> .
	ထ	ထဆင်လူး <i>htătshěnghtōō</i> , “ <i>htă</i> like an elephant’s foot-shackle.”	<i>ht</i> .
	ဒ	ဒထွေး <i>dăhtwé</i> , “ <i>dă</i> rolled up.”	<i>d</i> .
	ဝ	ဝအောက်မြိုက် <i>dhăoukkhyōik</i> , “ <i>dhă</i> hollowed at the bottom.”	<i>dh</i> .
	န	နငယ် <i>năgnay</i> , “little <i>nă</i> .”	<i>n</i> .

Labials.	ပ	ပစောက် <i>pătsouk</i> , “pă upside down.”	<i>p.</i>
	ဖ	ဖဦးထုပ် <i>hpă ṭō:htōök</i> , “hpă with a cap.”	<i>hp.</i>
	ဗ	ဗတတ်မြိုက် <i>bă tăt khyōik</i> , “bă scooped at top.”	<i>b.</i>
	ဘ	ဘကုန်း <i>bhă gōönə</i> , “hump-back bhă.”	<i>bh.</i>
	မ	မ <i>mă</i> , “mă.”	<i>m.</i>
	ယ	ယပတ်လတ် <i>yă pătlăt</i> , “yă lying on its back.”	<i>y.</i>
	ရ	ရကောက် <i>răgouk</i> , “crooked ră.”	<i>r.</i>
	လ	လ <i>lă</i> , “lă.”	<i>l.</i>
	ဝ	ဝ <i>wă</i> , “wă.”	<i>w.</i>
	ထ	ထ <i>thă</i> , “thă.”	<i>th.</i>
	ဟ	ဟ <i>hă</i> , “hă.”	<i>h.</i>
	ဣ	ဣကြီး <i>llă gyeeə</i> , “great llă.”	<i>ll.</i>
	အ	အ <i>ă</i> , “ă.”	<i>mute.</i>
	အံ	အံးအံးတင် <i>thé:thé:těng</i> , “a minute mark placed.”	<i>n final.</i>

The letters င *gnă*, ည *gnyă*, က *ṇă*, န *nă*, and မ *mă*, are styled နှလဒ်နိ *hnalădănie*, “nasal.”

#### ON THE MARK ʼ

The mark ʼ called သတ် *thăt*, “to destroy,” when placed over a consonant, has the power of annihilating the sound of the အ *ă*, otherwise inherent in it, and thereby rendering it mute; as ကန would be pronounced *kănă*, but ကနိ would be pronounced *kăn*.

Every consonant has a vowel အ *ă*, inherent in it; as က *kă* not *k*, unless it have the mark ʼ superadded, or be the first member of a double consonant; as လတ္တနိ *lăttăn*, not *lătătăn*.



## PRONUNCIATION OF CONSONANTS.

The first consonant of each class is the simple unmodified articulation itself. The second consonant of each class is the aspirate of the first. The third consonant of each class is the first hard and rough. The fourth is the aspirate of the third. And the fifth is the corresponding nasal. The permutations that take place in the sound of consonants are treated of in detail under that head.

Burm. က.

Deva Nagri क.

Square Pali 𑀓𑀺.

က *kă*, has the power of “*k*” in “*king* ;” as ကာရ *kară*, “a letter.” It sometimes has a power intermediate between a “*k*,” and a “*g* ;” as ကစား *gătsa*, “to play ;” ကုန် *göön*, “round ;” က် *kă thăt-k* when final in a syllable, and immediately preceded by an inherent အ *ă*, has its power permuted to *t* ; as ရှက် *shiet*, not “*shiek*.”

Burm. ခ.

Deva Nagri ख.

Square Pali 𑀓𑀸.

ခ *khă*, has the power of an aspirated *k* ; as ခဝါသ်ဉ် *khăwa thee*, “a washerman.” နှ is a variety.

Burm. ဂ.

Deva Nagri ग.

Square Pali 𑀓𑀺.

ဂ *gă*, has the power of “*g*” in “*go* ;” as ဂင်္ဂါ *gănga*, “the Ganges.”

Burm. ဃ.

Deva Nagri घ.

Square Pali 𑀓𑀸.

ဃ *ghă*, has the power of an aspirated “*g*,” is initial in words of Pali origin ; as ဃရံ *ghăr*, “a house.” When final after the triphthong, it is mute, or at most very slightly articulated ; မိုးဝှံ *mōgh*, “the sky.” ဝှ is a variety.

Burm. င.

Deva Nagri ङ.

Square Pali 𑀓𑀺.

င *gnă*, when initial has the power of “*gn*,” in “*gnu* ;” as ငါ *gna*, “I.” When final it has the power of “*ng*,” in “*king* ;” as ဝှံ *thəng*, “thou.” Some-

times its sound is softer intervening between the preceding and the French final “*n* ;” as လင် *lăng*, “a husband.” င် *ngă thăt-ng*, when in the middle of a word is often moved out of its place in the line, and placed over the succeeding letter ; as သင်္ဘော for သင်္ဘော *thěngbhăũ*, “a ship,” generally abbreviated into န as သင်္ဘော. When combined with င the symbol of the letter ရ *ră* ; as ငြ, it is frequently interchangeably written with ည *gnyă*.

Burm. ဝ.

Deva Nagri च.

Square Pali 𑀓 .

ဝ *tsă*, has the power of “*ts*,” in “*hats* ;” as ဝဘ္ဃံ *tsăgaṃ*, “a word.” ဝ် *tsă thăt-ts*, when preceded by an inherent အ *ă*, has its power permuted to “*t* ;” as ဝဝ် *tseet*, not *tseets*, “war.”

Burm. ဆ.

Deva Nagri छ.

Square Pali 𑀔 .

ဆ *tshă*, is the preceding sound aspirated ; as ဆီ *tshee*, “oil, fat.” ဖ is a variety.

Burm. ဇ.

Deva Nagri ज.

Square Pali 𑀕 .

ဇ *dză*, has the power of “*j*” in “*jar* ;” as ဇာတ် *dzat*, “race, kind.” ဇေ is a variety.

Burm. ဈ.

Deva Nagri झ.

Square Pali 𑀌 .

ဈ *dzhă*, is the preceding sound aspirated ; ဈေ *dzhé* “a Bazaar.” ဘ is a variety.

Burm. ည.

Deva Nagri ञ.

Square Pali 𑀍 .

ည *gnyă*, has the power of “*gny*,” or the Italian “*gn*” in “*signora* ;” as ညမ *gnyămă*, “a younger sister ;” ည် *gnyă thăt-gny* when preceded by an inherent အ *ă*, is quiescent ; as ညည် *gnyee*, “to sigh.” If the character ° be superadded it has the power of a final “*n* ;” as ညည် *gnyeen*, “night.” င်, ည်, are varieties.

Burm. န.

Deva Nagri ढ.

Square Pali န .

န *tă*, the lingual “*t*,” pronounced by placing the point of the tongue far back against the palate: is initial only in words of Pali origin. နှ, နှေ, are varieties.

Burm. ဣ.

Deva Nagri ढ.

Square Pali ဣ .

ဣ *htă*, the aspirate of the preceding, with which it may have the same remarks applied. ဣ a variety.

Burm. ည.

Deva Nagri ढ.

Square Pali ည .

ည *ďă*, is the lingual “*d*,” pronounced by the tip of the tongue thrown back on the palate: initial only in Pali words. ညှ another form.

Burm. ဝ.

Deva Nagri ढ.

Square Pali ဝ .

ဝ *ďhă*, is the aspirate of the preceding. ဝေ, ဝှ, other forms.

Burm. ဏ.

Deva Nagri ण.

Square Pali ဏ .

ဏ *nă*, is the lingual “*n*,” pronounced with the tongue on the palate: initial only in Pali words. ဏှ, ဏှေ, other forms.

Burm. တ.

Deva Nagri त.

Square Pali တ .

တ *tă*, the common dental “*t*,” in “*ten*,” as တမန် *tămăñ*, “a messenger;” တ် *tă thăt-t*, when preceded by the vowel ဉ *őő*, or a consonant combined with its symbol, has its power permuted to တ်; as တုတ် *kőők*, “a lever,” not *kőöt*: when preceded by the symbols of other vowels it is variously permuted, sometimes remaining unchanged; as in တဘိတ်ဝိခလေ *tă tshiet tsie khălé*, “a very little,” and sometimes under the same circumstances being changed to တ် *k*; as ပိတ်ဆန် *pietskhăn*, “fine cotton.”

Burm. ထ.

Deva Nagri थ.

Square Pali ထ .

ထ *htă*, is the aspirate of the preceding; as ထောင် *htoung*, “a prison.”

Burm. ဒ.

Deva Nagri द.

Square Pali ဒ .

ဒ *dă*, is the common dental “*d*,” in “*den* ;” as သူးဝူး *dōōle*, “a cross-bow.” ဥ another variety.

Burm. ဇ.

Deva Nagri ध.

Square Pali ဇ .

ဇ *dhă*, is the aspirate of the preceding ; as ဇးဉ္ဇ *dha:pyă*, “a robber.”  
 ဇ is the old form, whence its alphabetical name.

Burm. န.

Deva Nagri न.

Square Pali န .

န *nă*, the common dental “*n*,” in “*none* ;” as နာမ *namă*, “a name ;” န် *nă* *thăt-n*, when final in a syllable and preceded by the vowel အိ *ie*, or အူ *ōō*, or a consonant combined with their symbols, or when final in a word, has the power of the French “*n*,” in “*bon* ;” as ပုန်ဂ် *pōōngan*, “to rebel.” It is also often interchangeably written with the character ဝံ, that is, when its power is as above stated ; as ဝံဂ် *pōōngan*.

Burm. ပ.

Deva Nagri प.

Square Pali ပ .

ပ *pă*, the common labial “*p*” in “*pan* ;” as ပညာရှိ *păgnyashie*, “a wise man ;” ပ် *păthat-p*, when preceded by an inherent အ *ă*, has its power permuted to “*t* ;” as အပ် *ăt*, not *ăp*, “to deliver ;” ဝပ် *tsăt*, not *tsăp*, “to join.” When preceded by any other vowel its power is permuted to “*k*.” Sometimes when initial its sound approaches to “*b* ;” as ပြေး *byé*, “to run, flee.”

Burm. ဖ.

Deva Nagri फ.

Square Pali ဖ .

ဖ *hpă*, is the aspirate of the preceding, as the “*ph*” in “*uphanding* ;”  
 ဖိုးကြီး *hpō:gyee*, “an old man.”

Burm. ဗ.

Deva Nagri ब.

Square Pali ဗ .

ဗ *bă*, has the power of “*b*,” in “*band* ;” as ဗလ *bălă*, “strong.”



Burm. ဘ.

Deva Nagri भ.

Square Pali ဘ.

ဘ *bhă*, is the aspirate of the preceding letter ; as ဘယ့်မှာ *bhayhma*, “where:” sometimes it has the sound of ဖ *bă*, or ဖ *hpă*, and is interchangeably written with them.

Burm. မ.

Deva Nagri म.

Square Pali မ.

မ *mă*, has the power of “*m*,” in “*man* ;” as မင်းကြီး *měnggyee*, “a king:” မ *mă* *thăt-m*, when final in a syllable, and preceded by the vowels အိ *ie*, or အု *ö*, or consonants combined with their symbols, has the power of a final “*ng* ;” as အိမ *ieng*, “a house.” In the word မြန်မာ the initial မ has its power permuted to “*b*,” and is pronounced *byămma* : a similar permutation occurred in some of the dialects of Greece ; as  $\rho\omega\mu\sigma\rho$  for  $\rho\omega\beta\sigma\rho$ — $\beta\upsilon\rho\rho\mu\alpha\zeta$  for  $\mu\rho\rho\mu\alpha\zeta$ . *Vide* Salmasius’ Plin. Exercit.

Burm. ယ.

Deva Nagri य.

Square Pali ယ.

ယ *yă*, has the power of “*y*,” in “*yonder* ;” as ယန် *yăn*, “gunpowder:” ယ *yă* *thăt-y*, when occurring after the triphthong is quiescent, but the vocal sound is somewhat prolonged ; as ကိုယ် *kōh*, “the body.”

Burm. ရ.

Deva Nagri र.

Square Pali ရ.

ရ *ră*, has the power of “*r*,” in “*run*.” The Burmese proper cannot pronounce an “*r*,” but as a “*y* ;” hence, ရ *ră* and ယ *yă*, are frequently interchangeably written. The Arracanese can pronounce the “*r* ;” thus ရယ် “to laugh,” would be pronounced “*ray*” by the Arracanese, and “*yay*” by the Burmese. ရ *ră*, when combined with ဟ the symbol of the letter ဘ *hă*, is pronounced like the “*sh*,” in *ship* ;” as ရှိ *shwé*, “gold.” ရ *ră* *thăt-r*, when final in a syllable and preceded by the triphthong, or its symbol, is always mute ; as မြင်းရိ *myěngmā*, “the sacred mount.” ဇိ is another form.

Burm. လ.

Deva Nagri ल.

Square Pali 𑀇𑀢.

လ *lă*, has the sound of “*l*,” in “*land* ;” as လူ *lōō*, “*man*.” When combined with လှ, the symbols of the letters လ *hă*, and လှ *yă*, combined, it often has the sound of “*sh*,” in “*ship* ;” as လှာ *sha*, not *hlyā*, “*the tongue*.” It sometimes has its power irregularly permuted when occurring in the middle of a word ; as မင်းလှလင် *měngꜰdōōlěng*, or *měngꜰthōōlěng*, “*a constable* ;” လှလှ *lōōngă*, or *lōōnnă*, not *lōōllă*, “*diligence*.”

Burm. ဝ.

Deva Nagri व.

Square Pali 𑀇𑀸.

ဝ *wă*, has the power of “*w*,” in “*war* ;” as ဝါး *waꜰ*, “*a bamboo*.” Its symbol when combined with a consonant has a sound somewhat approaching to “*oo* ;” as ရွှေ *shooé*, or *shwé*, “*gold* ;” when combined with a consonant which has the inherent vowel အ *ă*, and immediately preceding a တ် *tă* *thăt-t*, it always has the power of ဝ် *ōō* ; as တဝတ် “*a garment*,” pronounced *tăōōt*. ဝ် *wă* *thăt-w* is often placed expletively after the symbol of the triphthong အို at the end of a word ; as ဝိုဝ် *htō*, for ဝို ; ဝိုဝ် *thō*, for ဝို, no change is made in the sound.

Burm. သ.

Deva Nagri ञ.

Square Pali 𑀇𑀶.

သ *thă*, is the only sibilant in the Burmese language approaching to an “*s*,” combining the sound of a soft “*th*,” as in “*thin*,” with an “*s*,” as in “*sin* ;” as သူကြီး *thōōgyeeꜰ*, or *sōōgyeeꜰ*, “*a chief* ;” သတိ *thădie*, “*care, caution*.” When combined with လှ the symbols of the consonants လ *hă*, and လှ *yă*, as သှ, it has the power of “*sh*” in “*ship* ;” as သှာ *sha*, “*the tongue*,” may be written either ရှာ, သှာ, or သှာ. *Vide* ရ, and လ.

Burm. ဃ.

Deva Nagri ऋ.

Square Pali 𑀇𑀺.

ဃ *hă*, has the sound of “*h*,” in “*hand* ;” as ဃာ *ha*, “*a thing*.”

Burm. ဇ

Deva Nagri झ

Square Pali 𑖀

ဇ *llă*, is considered a lingual, but nearly similar in sound to a common “*l*.” It is never initial in Burman words, but is found interchangeably written with 𑖀 *lă*, in the middle of words.

° *n*, final; this character called by the Burmese 𑖀𑖀𑖀𑖀 *thé:thé:těng*, (from 𑖀𑖀𑖀 *thé:thé*, “very small,” and 𑖀𑖀 *těng*, “to place or put upon,”) or 𑖀𑖀𑖀𑖀 *nieggăhiet*, has the power of a final French “*n*.” It is final of itself, that is, has not a vowel inherent in it; as 𑖀 *pöön* not *pöönă*, “a pattern.” When placed over a consonant in which the vowel 𑖀 *ă*, is inherent, should such consonant be the initial of a dissyllable, it is generally mute, and may be said to be always so in words beginning with a 𑖀 *tă*; as 𑖀𑖀𑖀 *tăngnă*, “a fisherman,” pronounced and often written 𑖀𑖀𑖀 *tăngnă*. This character is often found interchangeably written with a final 𑖀 *nă* *thăt*, and is used only in connection with the inherent vowel 𑖀 *ă*, the vowel 𑖀 *ö*, or consonants combined with their symbols.

𑖀 *ă*, this has been introduced here as a mute consonant: if a consonant cannot be pronounced without the assistance of a vowel, the converse is as truly the case; that a consonant is required on which to append a pure vocal sound, which by itself is nothing but air; this mute consonant is formed by the constriction of the throat deeply down, and is therefore styled a guttural; it is the character to which the Burmese attach the symbols of the other vowels to express them.\*

#### COMPOUND CONSONANTS.

Four consonants belonging to the miscellaneous or liquid class are,

\* It is this mute consonant that has been styled by a writer on a cognate language “a sort of pivot on which the vowel points are arranged!”



when used in combination with other consonants, represented by symbols ; these are ယ *yă*, ရ *ră*, ဝ *wă*, and ဟ *hă*.

Consonant.	Symbol	Name of Symbol.	Comb.	Power.
ယ <i>yă</i> .	၂	ယပင် <i>yă pěng</i> , “ <i>yă</i> like a tree or plant.”	မျ	<i>myă</i> .
ရ <i>ră</i> .	၆	ရရပ် <i>ră reet</i> , “ <i>ră</i> embracing.”	မြ	<i>mră</i> .
ဝ <i>wă</i> .	၀	ဝဆွဲ <i>wă tshwai</i> , “ <i>wă</i> suspended.”	မွ	<i>mwă</i> .
ဟ <i>hă</i> .	၂	ဟထိုး <i>hă htō</i> , “ <i>hă</i> thrust out.”	မှ	<i>hmă</i> .
ယ and ဝ	၂	ယပင်ဝဆွဲ <i>yă pěng wă tshwai</i> , as above.	မျ	<i>mywă</i> .
ယ and ဟ	၂	ယပင်ဟထိုး <i>yă peng hă htō</i> , ditto.	မှ	<i>hmyă</i> .
ရ and ဝ	၆	ရရပ်ဝဆွဲ <i>ră reet wă tshwai</i> , ditto.	မြ	<i>mrwă</i> .
ရ and ဟ	၆	ရရပ်ဟထိုး <i>ră reet hă htō</i> , ditto.	မြ	<i>hmră</i> .
ဝ and ဟ	၀	ဝဆွဲဟထိုး <i>wă tshwai hă htō</i> , ditto.	မှ	<i>hmwă</i> .
ဟ,ရ and ဝ	၆	ဟထိုးရရပ်ဝဆွဲ <i>hă htō ră reet wă tshwai</i> , do.	မြ	<i>hmrwă</i> .

The symbol of the consonant ဟ *hă*, is combined only with the nasals, and the letters ယ *lă*, ရ *ră*, ဘ *thă*, and ဝ *wă*.

#### DOUBLE CONSONANTS.

Consonants frequently occur double ; as ဣ a double က *kă*, or two different consonants ; as သွ *thmă*. It is to be borne in mind that the inherent vowel အ *ă*, never intervenes between the two consonants ; as ဣ is pronounced *kkă* not *kăkă*. When aspirated letters are thus doubled the first member is always commuted to its corresponding unaspirate ; as a double ခ *khă*, would not be written ခွ, but ကွ *kkhă* ; in the same way ဃ *gghă* ; တ *tstshă* ; သ *dzdzhă* ; ဟ *httă* ; ဃ *ddhă* ; ဟ *bbhă*.

With the exception of င *gnă-thăt-gn*, the nasals are never compounded but with letters of their own class ; as ဣ *gnytsă*, ဣ *ndă*, ဣ *ntă*, &c.



It has been observed that in double consonants the inherent vowel does not intervene, for this reason a double consonant when occurring in a word may be written by separating them and placing the mark *thāt*, over the first ; as *tsäkköö*, “ paper,” may be written either *စတ္ထု* or *စက်ကု*.

*Permutations of the Powers of Consonants.*

The permutations of the powers of Consonants are of two kinds : 1st, when they occur in the middle of a word, and 2dly, when they are final.

Of the first kind :—In words of more than one syllable, should the first syllable begin with the first or second letter of any class, or in some cases with *လ* *lă*, or *ထ* *thĭ* ; or with *အ* *ă*. And at the same time should any of the following syllables begin with the first or second letter of any class, the initial letter of such following syllable takes the sound of the third letter of its class ; as *က* *kă*, and *ခ* *khă*, take the sound of *ဂ* *gă* ; *စ* *tsă*, and *ဆ* *tshă*, of *ဓ* *dză* ; *န* *ṭă*, and *ဌ* *htă*, that of *ဉ* *ḍă* ; *တ* *tă*, and *ထ* *htă*, that of *ဒ* *dă* ; and *ပ* *pă*, and *ဖ* *hpă*, that of *ဗ* *bă* ; as in the following words :—

*အထိုင်* *ădōing*, “ measure.”

*ကကောက်* *kăgouk*, “ the hollow of the knee.”

*ကင်းပုခွန်* *kěngbōōzwon*, “ a scorpion.”

*ခတင်* *khădēng*, “ a bed cot.”

*ခေါင်းပေါင်း* *khounṅbounṅ*, “ a turban.”

*ချိန်ခွင်ပေါင်* *khiengwōnbounṅ*, “ the beam of a balance.”

*စကားပြန်* *tsăgaḃyăn*, “ an interpreter.”

*စက်ဆုတ်* *tsëtzōök*, “ disgusting.”

*တံစဉ်* *tăzeen*, “ a sickle.”

*တံပူ* *tăbōō*, “ a tooth-brush.”

တံတား *tādaʒ*, “a bridge.”

တံဆာ *tāza*, “an ornament.”

တတိယ *tādīeyă*, “third.”

ပန်းချီ *păgyēē*, “a painter.”

ပုကံပျား *pöögănbyaʒ*, “a saucer.”

ဖန်ကတုန် *hpăgădöön*, “a glass tumbler.”

လိပ်စာ *liekza*, “the title of a book.”

The same permutation occurs in the case of affixes ; as လူတို့ *lōō dō*, “men ;” သွားပါ *thwaʒ ba*, “go :” or in compound roots ; as ရွေးကောက် *rwéʒ-gouk*, “to choose ;” သူကြီး *thōōgyeeʒ*, “a great man.”

*Of the second kind, viz. the Permutation of the Powers of Final Consonants  
and of inherent အ ။*

The permutation of the sounds of final consonants have been all remarked upon in their place under the head of pronunciation of consonants, and it will be necessary here to give tables of only the permutation of consonants when final in a word, and when preceded by the inherent vowel အ ။, which does itself in such situations generally have its own power permuted.

Permutation of the inherent vowel အ ။, with က် *kă thăt*, final into *ět*.

ကက် <i>kět</i> .	တက် <i>tsět</i> .	နက် <i>tět</i> .	တက် <i>tět</i> .	ပက် <i>pět</i> .	ယက် <i>yět</i> .
ခက် <i>khět</i> .	ဆက် <i>tshět</i> .	ဌက် <i>htět</i> .	ထက် <i>htět</i> .	ဖက် <i>hpět</i> .	ရက် <i>rět</i> .
ဂက် <i>gět</i> .	ဇက် <i>dzět</i> .	ဍက် <i>dět</i> .	ဒက် <i>dět</i> .	ဗက် <i>bět</i> .	လက် <i>lět</i> .
ဆက် <i>ghět</i> .	ဈက် <i>dzhět</i> .	ဘက် <i>dhět</i> .	ဓက် <i>dhět</i> .	ဘက် <i>bhět</i> .	ဝက် <i>wět</i> .
ငက် <i>gnět</i> .	ညက် <i>gnyět</i> .	ဏက် <i>nět</i> .	နက် <i>nět</i> .	မက် <i>mět</i> .	သက် <i>thět</i> .
ဟက် <i>hět</i> . ဂွက် <i>llět</i> .					

The final “*t*,” in all these is nearly quiescent ; as ဖတ် *hpət*, “aside,” is pronounced more like *hpǎ*, and လတ် *lèt*, “the hand,” like *lǎ*.

With င် *gnǎ thăt*, final into *əng*.

ကင် <i>kěng</i> .	စင် <i>tsěng</i> .	ခုင် <i>těng</i> .	တင် <i>těng</i> .	ပင် <i>pěng</i> .	ယင် <i>yěng</i> .
ခင် <i>khěng</i> .	ဆင် <i>tshěng</i> .	ဌင် <i>htěng</i> .	ထင် <i>htěng</i> .	ဖင် <i>hpěng</i> .	ရင် <i>rěng</i> .
ဂင် <i>gěng</i> .	ဇင် <i>dzěng</i> .	ခုင် <i>děng</i> .	ဒင် <i>děng</i> .	ဗင် <i>běng</i> .	လင် <i>lěng</i> .
ဃင် <i>ghěng</i> .	ချင် <i>dzhěng</i> .	ဃင် <i>dhěng</i> .	ဝင် <i>dhěng</i> .	ဘင် <i>bhěng</i> .	ဝင် <i>wěng</i> .
ငင် <i>gněng</i> .	ညင် <i>gnyěng</i> .	ဏင် <i>něng</i> .	နင် <i>něng</i> .	မင် <i>měng</i> .	သင် <i>thěng</i> .
ဟင် <i>hěng</i> . ဠင် <i>llěng</i> .					

The final “*g*,” in all these is quiescent, unless the heavy accent : ရှေးပေါက် *shé:pouk*, is affixed ; as နှင် “thou” is pronounced *něn* ; but မင်း “a governor,” is pronounced *měng*.

Permutation of the inherent အ *ǎ*, with ဝ် *tsǎ thăt*, final into *eet*.

ကဝ် <i>keet</i> .	စဝ် <i>tseet</i> .	ခုဝ် <i>ṭeet</i> .	တဝ် <i>teet</i> .	ပဝ် <i>peet</i> .	ယဝ် <i>yeet</i> .
ခဝ် <i>kheet</i> .	ဆဝ် <i>tsheet</i> .	ဌဝ် <i>ḥteet</i> .	ထဝ် <i>hteet</i> .	ဖဝ် <i>ḥpeet</i> .	ရဝ် <i>reet</i> .
ဂဝ် <i>geet</i> .	ဇဝ် <i>dzeet</i> .	ခုဝ် <i>ḍeet</i> .	ဒဝ် <i>deet</i> .	ဗဝ် <i>beet</i> .	လဝ် <i>leet</i> .
ဃဝ် <i>gheet</i> .	ချဝ် <i>dzheet</i> .	ဃဝ် <i>ḍheet</i> .	ဝ် <i>dheet</i> .	ဘဝ် <i>bheet</i> .	ဝ် <i>wheet</i> .
ငဝ် <i>gneet</i> .	ညဝ် <i>gnyeeet</i> .	ဏဝ် <i>ṇeet</i> .	နဝ် <i>neet</i> .	မဝ် <i>meet</i> .	သဝ် <i>theet</i> .
ဟဝ် <i>heet</i> . ဠဝ် <i>lleet</i>					

Permutation of inherent အ *ǎ*, with ည် *gnyǎ thăt*, final into *ee*, or *een*.

ကည် <i>kee</i> .	စည် <i>tsee</i> .	ခုည် <i>ṭee</i> .	တည် <i>tee</i> .	ပည် <i>pee</i> .	ယည် <i>yee</i> .
ခည် <i>khee</i> .	ဆည် <i>tshee</i> .	ဌည် <i>ḥtee</i> .	ထည် <i>htee</i> .	ဖည် <i>ḥpee</i> .	ရည် <i>ree</i> .
ဂည် <i>gee</i> .	ဇည် <i>dzee</i> .	ခုည် <i>ḍee</i> .	ဒည် <i>dee</i> .	ဗည် <i>bee</i> .	လည် <i>lee</i> .
ဃည် <i>ghee</i> .	ချည် <i>dzhee</i> .	ဃည် <i>ḍhee</i> .	ဝ် <i>dhee</i> .	ဘည် <i>bhee</i> .	ဝ် <i>wee</i> .
ငည် <i>gnee</i> .	ညည် <i>gnyee</i> .	ဏည် <i>ṇee</i> .	နည် <i>nee</i> .	မည် <i>mee</i> .	သည် <i>thee</i> .
ဟည် <i>hee</i> . ဠည် <i>llee</i> .					



In all these, ညံ့ is quiescent unless the character ° သေးသေးတင် *thé:thé:-těng*, be superadded, as ညံ့ when it has the power of a nasal *n*.

Permutation of the inherent အ *ă*, with ဝံ *pă thăt*, final into *ăt*.

ကံဝံ <i>kăt.</i>	စံဝံ <i>tsăt.</i>	စုဝံ <i>tăt.</i>	တံဝံ <i>tăt.</i>	ပံဝံ <i>păt.</i>	ယံဝံ <i>yăt.</i>
ခံဝံ <i>khăt.</i>	ဆံဝံ <i>tshăt.</i>	ဌံဝံ <i>hăt.</i>	ထံဝံ <i>htăt.</i>	ဖံဝံ <i>hpăt.</i>	ရံဝံ <i>răt.</i>
ဂံဝံ <i>găt.</i>	ဇံဝံ <i>dzăt.</i>	ဉံဝံ <i>ďăt.</i>	ဒံဝံ <i>dăt.</i>	ဗံဝံ <i>băt.</i>	လံဝံ <i>lăt.</i>
ဃံဝံ <i>ghăt.</i>	ဈံဝံ <i>dzhăt.</i>	ဃံဝံ <i>đhăt.</i>	ဝံဝံ <i>dhăt.</i>	ဘံဝံ <i>bhăt.</i>	ဝံဝံ <i>wăt.</i>
ငံဝံ <i>ngăt.</i>	ညံဝံ <i>gnyăt.</i>	ဏံဝံ <i>ṇăt.</i>	နံဝံ <i>năt.</i>	မံဝံ <i>măt.</i>	သံဝံ <i>thăt.</i>
တံဝံ <i>hăt.</i> ဌံဝံ <i>llăt.</i>					

In all these the final “*t*,” is short.

Permutations of ဝံ *pă thăt*, final with all other vowels into ကံ *k*.

အာဝံ *āk*, အိဝံ *iek*, အီဝံ *eek*, အူဝံ *ōök* အူဝံ *ōōk*, အေဝံ *ék*, အဲဝံ *eyk*, အောဝံ *äük*, အော်ဝံ *āūk*, အိုဝံ *ōik*, and so on; if the vowels be combined with consonants simple or compound.

Permutation of ဝံ *mă thăt*, final with inherent အ *ă*, into *ăn*.

ကံဝံ <i>kăn.</i>	စံဝံ <i>tsăn.</i>	စုဝံ <i>tăn.</i>	တံဝံ <i>tăn.</i>	ပံဝံ <i>păn.</i>	ယံဝံ <i>yăn.</i>
ခံဝံ <i>khăn.</i>	ဆံဝံ <i>tshăn.</i>	ဌံဝံ <i>hăn.</i>	ထံဝံ <i>htăn.</i>	ဖံဝံ <i>hpăn.</i>	ရံဝံ <i>răn.</i>
ဂံဝံ <i>găn.</i>	ဇံဝံ <i>dzăn.</i>	ဉံဝံ <i>ďăn.</i>	ဒံဝံ <i>dăn.</i>	ဗံဝံ <i>băn.</i>	လံဝံ <i>lăn.</i>
ဃံဝံ <i>ghăn.</i>	ဈံဝံ <i>dzhăn.</i>	ဃံဝံ <i>đhăn.</i>	ဝံဝံ <i>dhăn.</i>	ဘံဝံ <i>bhăn.</i>	ဝံဝံ <i>wăn.</i>
ငံဝံ <i>gnăn.</i>	ညံဝံ <i>gnyăn.</i>	ဏံဝံ <i>ṇăn.</i>	နံဝံ <i>năn.</i>	မံဝံ <i>măn.</i>	သံဝံ <i>thăn.</i>
တံဝံ <i>hăn.</i> ဌံဝံ <i>llăn.</i>					

In all these the final “*n*,” is nasal.

Permutations of ဝံ *mă thăt*, final, with the vowels အိ *ie*, or အူ *ōō*, or their symbols into *ng*; as အိဝံ *icng*, အူဝံ *ōōng*, ချိဝံ *khieng*, “thunder.”



symbols into *ng* ; as အိန် *ieng*, အုန် *öng*, ချိန် *khyieng*, “ to weigh ;” in all these cases the final *g*, is pronounced soft.

With reference to other final consonants, with the exception of the nasals, they undergo a similar permutation that the first letter of their class would under similar circumstances ; as န် *khă thăt*, ဂ် *gă thăt*, ဃ် *ghă thăt*, undergo the same permutations that ဝ် *kă thăt*, would ; as မ် is pronounced *mět*, not *měg*. All in the ဝ် *tsă*, class are permuted the same as ဂ် *tsă thăt*, final. All in the ဝ် *tă*, class as ဝ် *tă thăt*, final, and all in the ဝ် *pă*, class as ဂ် *pă thăt*, final. This rule holds good with other vowels besides the inherent အ *ă*.

#### ACCENTS.

In the Burman language there are only two accents, the short or acute, and the heavy, or grave.

The short or acute accent ° (called originally အုံမြစ် *ăn myeet*, or the “ *ăn* stop,” being formerly a little အုံ placed below a letter), but at present styled အောက်မြစ် *oukmyeet*, or “ the stop below,” is placed below a letter ; thus ညှိ, and is only used with the vowels ဇ *é*, အဲ *ey*, အော *ăũ*, the triphthong အို *ôi* ; as also with the inherent vowel အ *ă*, or the vowel အိ *ie*, when they precede the character • *n*, final, or a nasal consonant ;\* as ရှင် *hněng*, “ with.”

The grave accent : called ရှေ့ပေါက် *shépouk*, “ dot or stop in front,” is placed after the letter ; as ရှေ့ *shéz*, “ before ;” and only used with the vowels အ *a*, ဤ *ee*, ဦ *ōō*, ဇ *é*, with the triphthong အို *ôi*, as also the inherent vowel အ *ă*, or the vowel အိ *ie*, when they precede the nasal consonants ; and is considered inherent in the vowel အဲ *ey*, unless superceded by the light accent.

\* It is most unphilosophical to say, that this accent is used with the nasal consonants, a

The remaining vowels never admit of an accent.

By the use of these accents, three distinct words may be formed out of the same combination of letters ; as သိ *tshō*, “to speak,” သိး *tshōꜰ*, “to be vile, wicked,” and သိ့ *tshō̄*, “to stop up, obstruct.”

#### PUNCTUATION.

The Burmese have only one stop in the way of punctuation, viz., ။, which is used either as a full stop at the end of a sentence ; or as a colon, or semicolon, to part off the different clauses, or subdivisions of clauses, if in any way independent ; and lastly it occurs as a comma, separating the various clauses, or substantives falling under the same government, as ရွှေ။ငွေ။ကြေး။ငါအားမရှိဘူ *shwé ။ gnwé ။ kyé ။ gna aaꜰ mǎ shic bōō*, “gold, silver, copper, I have not.” A peculiar use of this stop is, that it is sometimes used in the place of the connective or relative particle သော *thǎũ*, that is dividing off the word or words qualifying the rest of the sentence, or on which the sentence turns : as ကောင်းမြတ်။လူတယောက်မျှမရှိပါ *koungꜰmyāt ။ lōō tǎ youk hmyǎ mǎ shic ba*, “good, excellent ; there is not so much as one man,” for ကောင်းမြတ်သောလူ, &c.

#### FINAL REMARKS ON THE ALPHABET.

It may be necessary to remark that the vocal sound implied by “the inherent *ǎ* ;” is the simplest sound that can be formed, as for instance : No consonant can be pronounced unless a vowel follow ; this sound varies in the English alphabet ; in the letter “p” it is an “e” as “pe ;” but if an attempt were made to pronounce the “p” without the succeeding “e,” the nearest approximation to it would be something like the first “pa” in “papa ;” this is exactly the sound considered by the Burmese to be natu-

rally inherent in every consonant. The mark ၵ *thăt*, as has been already stated, annihilates the inherent *ă*, and thereby necessarily causes the consonant to be mute ; as ၵ would be “*kă*,” but ၵၶ would be “*k*,” remaining in the throat, and requiring the after breath of the “*ă*,” to bring it out, and therefore becoming mute. It will then be enquired why the ၵၶ *kă thăt*, or mute, is said to be permuted into a “*t*.” Although the letter “*k*,” is not to be pronounced, it is to be *formed* in the mouth, and by trying any English word it will soon be perceived how the same vowel differs in sound by having a final consonant of two different classes immediately following it ; this is caused by the closing sound of the vowel being affected by the different positions in which the organs of speech are placed in the formation of different letters. The learner must be careful to *form* these mute letters, but to stop the sound suddenly ; therefore, when a mute “*k*” is said to be permuted into a mute “*t*,” the latter letter must be formed.

The aspirate “*h*,” being a guttural, has the quality when properly attached, of hardening the sound of a letter ; as the “*t*,” in the word “*often*,” even if pronounced distinctly, would be soft in comparison to what it would be in such a word as “*ofthen*” if care be taken to pronounce the “*h*,” the “*th*,” must not be pronounced ; as the “*th*,” in “*then*” or “*thin*,” which is in reality a modification of an “*s*.” Indeed the sibilants form a class of sounds in the same way as the nasals.

## ABBREVIATIONS.

In writing the undermentioned abbreviations are frequently used.

မ	for	မည် <i>mee</i> .
လ	for	လည် <i>lee</i> .
တ	for	တည် <i>tē</i> .
စ	for	စည် <i>tsee</i> .
သ, or သ်	for	သည် <i>thee</i> .
ည်	for	ည် as in မည် for မည်, &c.
ဃ or ဃိ သ ဝိ ဖိ	for	ဃေ <i>ywé</i> .
ဇ	for	ဇေ <i>éee</i> , or <i>ee</i> .
နှ	for	နှစ် <i>hnöit</i> .
င်း	for	ကောင်း <i>koung</i> .
င့်	for	ကြောင့် <i>gyoung</i> .
ငင် or င် or င်	for	လည်းကောင်း <i>leeꣳgoung</i> , when connective.
သ	for	သော <i>thăü</i> , or သည် <i>thee</i> .
ေ or ေ	for	သော <i>thăü</i> .
◦ superadded	for	က် final, as ကံ for ကောက် <i>kouk</i> .
း or ဃ	for	မ inferior, as သြး or ညြး for သွီး.
လင်	for	လလင် <i>lööləng</i> , “a constable.”
↯ interchangeably written for		ယ especially after က် as လကျာ for လက်ယာ <i>lětya</i> , “the right hand.”
း	for	င် superior especially when a gut- tural follows; as မင်လာ for မင်လာ <i>měngála</i> .



၆	for	၆ ṭă, with ၆ htă, under it.
၈	for	၆ ḍă, inferior; as ၈ for ၈ bhăṇḍa.
၉ or ၁၁	for	a double ၁ thă.
၁၂	for	၁၂ thwéthouk.
၁၃	for	၁၁၁၁ théthee.
၁၄	for	၁၁၁၁ thărwé.
၁၅	for	၁၁၁၁ thăũ.

၆ ḍă, with ၈ ḍhă, under it is found written ၆.

It may be here the proper place to remark, that the letters of the alphabet are sometimes found supplied by the use of numerals, either entirely or in part. In the one instance the symbols only of the vowels, and of the letters ၈ ḥă, ၆ ṛă, ၁ ṽă, and ၁ wă, are thus represented. All the consonants are divided into seven classes, corresponding to the seven days of the week, and presided over by what the Burmese consider the seven planets; thus ၈ kă, ၁ khă, ၁ ḡă, ၁ ḡhă, ၁ ḡnă, are considered as belonging to the second day of the week ၈၈၈၈ tănengla, Monday, and are presided over by the Moon: ၁ tsă, ၁ tshă, ၁ dză, ၁ dzhă, ၁ ḡnyă, belong to the third day of the week ၈၈၈ ḡnga, Tuesday, and are presided over by Mars: ၆ ṭă, ၆ htă, ၆ ḍă, ၈ ḍhă, ၈ ṇă, ၈ tā, ၈ htă, ၆ ḍă, ၈ dhă, ၆ ṇă, belong to the seventh day of the week ၈၈ tsăné, or Saturday, and are presided over by Saturn: ၁ pă, ၁ hpă, ၁ bă, ၁ bhă, and ၁ mă, belong to the fifth day of the week ၈၈၈၈ kyathăbădé. or

Thursday, and are presided over by Jupiter : ယ *yă*, ရ *ră*, ဝ *wă*, လ *lă*, and ဇ *llă*, belong to the fourth day of the week ဗုဒ္ဓဟူ *bōōddhăhōō*, Wednesday, and are presided over by Mercury : တ *thă*, and ဟ *hă*, belong to the sixth day of the week သောကြာ *thoukkra*, Friday, and are presided over by Venus : And finally the mute consonant အ *ă*, which belongs to the first day of the week တနင်္ဂနွေ *tănġngănwé*, Sunday, and is presided over by the Sun.

The two most common numerical modes of expressing the letters of the Alphabet (ဂဏန်း *găṇăṇz*;) are first the ကျောက်စာဂဏန်း *kyouktsa găṇăṇ*, so styled, from being much used in inscriptions on stone (ကျောက် *kyouk*) ; and secondly the ခူးဂဏန်း *dōōz găṇăṇz*, perhaps a corruption of ထူး *htōōz*, “ various, differing.”

The ကျောက်စာဂဏန်း *kyouktsa găṇăṇz*,

Is merely a numerical representation of the symbols of the eight vowels belonging to the Pali system, of the mark ဇ *thăt*, and of the symbols of the consonants ယ *yă*, ရ *ră*, and ဝ *wă*, of which the latter letter is represented by its corresponding mark in the ခူးဂဏန်း *dōōz găṇăṇz*, system : the consonants suffer no alteration.

- the symbol of the vowel အ *a*, is represented by the numeral ၁ placed above ; ၁ 1 ကိ for ကာ *ka*.
- the symbol of the vowel ဧ *ie*, is represented by the numeral ၂ 2 placed above ; ..... ၂ 2 ကိ for ကိ *kie*.
- the symbol of the vowel ဤ *ee*, is represented by the numeral ၃ 3 placed above ; ..... ၃ 3 ကိ for ကိ *kee*.

- ၂ the symbol of the vowel ဥ ၏, is represented by the numeral ၄ 4 placed below ; ၄ 4 ကွ for ကု *kōō*.
- ၂ the symbol of the vowel ဥ ၏, is represented by the numeral ၅ 5 placed below ; ..... ၅ 5 ကွ for ကု *kōō*.
- ၆ the symbol of the vowel ဧ é, is represented by the numeral ၆ 6 placed before ; ..... ၆ 6 ကေ for ကေ *ké*.
- ၆-၁ the symbol of the vowel ဩ ၏, is represented by the corresponding numerals ၆ 6 and ၁ 1 placed in their relative positions ; ..... ၆-၁ 6-1 ကေ for ကေ *kāū*.
- ၇ the mark for ထံ *thāt*, is represented by the numeral ၇ 7 placed below ; .... ၇ 7 က for က် *k*.
- ၈ the symbol of the triphthong အို ၏, is represented by the corresponding numerals ၂ 2, and ၄ 4 placed in their relative positions ; ..... ၂ ၂ ၄ ၄ က for ကို *kō*.
- ၉ the symbol of the letter ယ ၏, is represented by the mark ၂ placed after ; .... ကိ for ကျ *kyā*.
- ၁၀ the symbol of the letter ရ ၏, is represented by the vowel ဧ é, placed below the letter ; ..... ကွ for ကြ *krā*.
- ၁၁ the symbol of the letter ဝ ၏, is represented by its corresponding mark in the

ဒူးဂဏန်း: *dōō:gǎṇǎn*%, system by two ၇ or

sevens ; . . . . .

o for o *kwă.*

It is common to find the above method of writing on the titles of Books, Inscriptions, &c.;

သုဓမ္မစိရ်မင်းသွေးဗွေတုထုံဓမ္မသတုရခုံလေးမယ်မဟိဒိန္န မဂ္ဂနိမ္မိ

*Thồodhămmă tsarie mềngꞌ thămeeꞌ hpyăť htөөn dhămmă thăť Răkhొing léꞌmyợ  
măha dan mềngꞌ nam tsa.*

“The legal decisions of the Princess *Thōōdhāmmā Tsarie*, being the Book of Mengnam, the Mahadan of the four Provinces of Rākhōing.”

The ဒုးဂဏ်း *dōōgǎṇǎn*.

This is an occult mode of writing, which can be varied according to the pleasure of the writer, and can only be read when possessed of the key. One of the more common modes is where the consonants, with the exception of the third and fourth of each class, are represented by the first 9 numerals (“nine” being considered a mystical and holy number, whence its name ကိုး: *kō̃*, “to reverence,”) either singly or repeated. In this system the vowels are sometimes represented by their usual symbols, or by the numerals given to them in the ကျောက်စာဝဏ္ဏန်း: *kyouktsagāṇṇṇ*, system, with the exception of ဧ-သဝေဝို: *thăwéhtō̃*, the symbol of the vowel ဧ *é*, which is generally represented by four round dots, ∴ ∴.

$\infty$   $k\check{a}$ , is represented by the numeral .....  $\infty$  1  $\infty$   $\infty$

၁ *khă*, ..... ၂ ၂ ၁ ၂

C gnă, ..... 2 3 C 2

○ *tsă*, ..... ♪ 4 ○ ♪

ဆ *tshă*, ..... ၅ 5 ဆ ၅



ည	<i>gnyă</i> , .....	၆	6	ည	၆
တ	<i>tă</i> , .....	၇	7	တ	၇
တ	<i>htă</i> , .....	၈	8	တ	၈
န	<i>nă</i> , .....	၉	9	န	၉
၀	<i>pă</i> , by two numerals,.....	{၁	၁	}၀	၁
၁	<i>hpă</i> , ditto .....	{၂	၂	}၁	၂
၂	<i>mă</i> , ditto .....	{၃	၃	}၂	၃
၃	<i>yă</i> , ditto .....	{၄	၄	}၃	၄
၄	<i>ră</i> , ditto .....	{၅	၅	}၄	၅
၅	<i>lă</i> , ditto .....	{၆	၆	}၅	၆
၆	<i>wă</i> , ditto .....	{၇	၇	}၆	၇
၇	<i>thă</i> , ditto .....	{၈	၈	}၇	၈
၈	<i>hă</i> , ditto .....	{၉	၉	}၈	၉

အ *ă*, by the mark called ကြက်ခြေ *krět khyé*, “fowl’s foot,” အ +

၆ သဝဝထိုး *thăwéhtō*, by :: ၆ ::

ကောငါး *koung*, “good,” written thus, would be ကြိငါး in the *kyouktsăgă-năn*, system; and :: ဝါငါး in the *dōōgăñăn*, system;—in this latter the second symbol of the vowel အ *ă* is used with the numeral ၀ 1, to avoid confounding it with the letter တ *thă*; and the final ငါ *ng* is represented by the numeral ၃ 3, with the mark *thăt*, over it. Or it might be ကြိ၃း being a combination of the two systems.

## PART II.

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It may be here repeated, that in the Burmese language almost all words are derived from original roots, which by being used with affixes or prefixes, of which last there are only two, are converted into the different parts of speech; as ကောင်း *koung*, “good;” အကောင်း *ākoung*, “goodness;” ကောင်းစွာ *koungtswa*, “goodlily;” and so on. These roots are monosyllabic, consisting of one or more letters, but the final letter is always a simple one, and mute. It must be borne in mind, that these roots, in their original form, are not to be considered as conveying any idea but that of an abstract principle or property, as for instance, ကောင်း *koung* does not convey the idea of any thing or person that is good, or any relative idea of goodness, but goodness considered as an abstract mental quality, then by the use of prefixes or affixes, we can resolve this abstract quality into its various relations, as “goodness,” goodly, goodlily, goodish, &c. &c.

As the whole genius of the language, therefore, depends upon the use of these affixes, it will be proper to give a clear and succinct definition of the different classes of affixes, and an explanation of the terms by which they are expressed.

1. A *causal* affix is so styled because when affixed to a noun it expresses those of its relations, which are generally styled its cases; as လူ *lōō*, “man,” လူအား *lōō aa*, “to man.”

2. A *modal* affix is affixed to a verbal root to express the *mode*, or *manner* in which the action, or state expressed by the verb exists, and expresses those of its relations which are commonly called its *moods*; as သွား *thwa:*, “to go,” သွားနိုင် *thwa:hnoing*, “can go.”

3. A *temporal* affix is a word affixed to a verbal root to express the *time* in which the action, or state of the verb exists; they express those of its relations commonly styled its *tenses*. It is thus evident that they must come after the *Modal* affixes; for the state or action of the verb must be first given, whether modified or not, and then its time, hence it is an invariable rule, that *temporal* affixes never intervene between a *modal* affix and its root; thus သွားနိုင် *thwa:hnoing*, “can go” သွားနိုင်ပြီး *thwa:hnoing byee:*, “can have gone.”

4. A *numeral* affix is one that expresses the *plural number* of the word to which it is attached, (there is no affix of the singular number) thus, လူ *lōō*, “man,” လူတို့ *lōō dō*, “men,” သွား *thwa:*, “go,” (singular,) သွားကြ *thwa:kyā*, “go,” (plural)—hence it is always attached to the root itself, and invariably precedes all other affixes. We have thus an easy mode of determining whether, when two roots are together, they form a compound verb, or whether the latter member expresses some modal or other relation of the verb; thus in the clause သွားနိုင်သည် *thwa:hnoing thee*, we are unable (except by the context) to determine, whether it implies, “(he) is able to go,” or the potential mood “(he) can go;” but the plural number သွားကြ *thwa:kyā* နိုင်သည် *hncing thee*, at once conveys the idea of the potential mood, “(they) can go;” here နိုင် *hnoing* expresses a modal relation “can” of သွားကြ *thwa:kyā*, “a plural state of going;” but သွားနိုင်ကြ

သည့် *thwaꣳ hnoing kyǎ thee*, conveys the idea at once of “a plural state of ability to go;” နှိုင်း *hnoing*, expressing in this instance, not a *modal* relation of the verb သွား *thwaꣳ*, “to go,” but forming with it a *compound verbal root*.

5. A *generic* affix is one that expresses the *genus, class, or kind* of the noun in connection with which it is used; as they are generally attached to the cardinal or ordinal numbers, they are sometimes styled *Numeral Generic Affixes*; as လူ *lōō*, “man;” လူတယောက် *lōō tǎ youk*, “one man,” ယောက် *youk*, being the generic affix for human beings.

6. A *connective* affix is, as its terms expresses, an affix that *connects* two words; as they generally join a verbal qualifying root, with the noun qualified, they perform the functions of relative pronouns in other languages, and have therefore been sometimes styled *Relative Increments*; as ကောင်း *koungꣳ*, “good,” and လူ *lōō*, “man;” ကောင်းသောလူ *koungꣳthǎülōō*, “a good man;” for a further analysis of the nature of this class of affixes. *Vide Introduction*.

## OF THE NOUN နာမ် *NAM*.

The substantive is the only real Noun.

### NOUN SUBSTANTIVES

May be divided into two classes, Original Nouns, and Derivative Nouns.

### OF ORIGINAL NOUNS.

The subdivisions may be two, 1st. Nouns Proper, or proper names of individuals, whether of men, or other objects; as မောင်လောက် *Moung-louk*, “the name of a man,” and ရခိုင် *Rākhoing*, “Arracan.” 2ndly.



Common Nouns, or terms implying things, species, or objects of sense ; as မြင်း *myeng*, “a horse ;” တောင် *toung*, “a hill ;” အိမ် *ieng*, “a house,” &c.

Sometimes with reference to common nouns, when the name of any animal or thing is expressed, the term implying its species is frequently superadded, as ငှက် *gnhet*, “a bird,” to the names of birds ; ကောင် *goung*, “a brute beast,” to the names of beasts ; ပင် *peng*, “a plant,” to the names of objects that grow from roots ; and sometimes ပို *pō*, “an insect,” to the names of insects : as စာငှက် *tsagnhet*, “a sparrow ;” နွား *nwa* : ကောင် *nwa:goung*, “an ox ;” မျက်ပင် *myetpeng*, “grass ;” ဆံပင် *tshān peng*, “hair.”

#### DERIVATIVE NOUNS

Are those formed from verbal roots *by prefixing*,

အ *ă*, as စား *tsă*, “to eat,” အစာ *ătsa*, “food ;” (in this instance the accent is dropped in the latter compound) ; ကျောင်း *kyoung*, “to take care of, to herd as cattle,” အကျောင်း *ăgyoung*, “a herdsman ;” ကျန် *kyăn*, “to remain, be left behind,” အကျန် *ăgyăn*, “a residue,” &c ; ဝတ် *ōt*, “to wear,” (as clothes), &c. အဝတ် *ăōt*, “a garment.” This class of substantives, when derivatives of a root implying any quality, have sometimes an affix of gender attached, and then convey the idea of a person of that gender, either as the agent, or subject of the quality implied in the root ; as အရူမ *ărōōmă*, “a mad woman ;” from ရူ *rōō*, “mad.” အကြီးပိုလ် *ăgyee:bō*, “a great male animal ;” from ကြီး *gyee*, “great,” and ပိုလ် *hpō*, “the masculine affix for animals.”

In compounds consisting of simple derivative nouns, the initial အ *ă*, is frequently omitted; as ညဉ္ဇာ *gnyătsa*, “supper,” from အည *ăgnyă*, “evening,” and အာဇာ *ătsa*, “food.”

This formative prefix အ *ă*, must not be confounded with the အ *ă*, “the—a privative” of the Pali language; which is often found in use in the Burmese language with words of Pali origin; as မင်္ဂလာ *mengăla*, “blessed,” အမင်္ဂလာ *ămengăla*, “unblessed” or “accursed.”

Or by affixing, 1st :

ခြင်း *khreng*%, or ချင်း *khyeng*%, the compounds so formed conveying the idea of the abstract property, principle or action implied in the root; as စားခြင်း *tsa%khyeng*%, “the act, fact, property or principle of eating;” ကျန်ခြင်း *kyănkhyeng*%, “the act, fact, principle or property of remaining or being left behind.” This is the affix most commonly used for forming substantives from verbal roots; it may be applied to any root whether simple, or compound, and the compounds so formed may have affixes attached to them like any other substantives; as ကယ် *kay*, “to save,” ကယ်ခြင်း *kaykhyeng*%, “salvation;” မုန်းသား *möön%hta*%, “to hate,” မုန်းသားခြင်း *möön%hta%khyeng*%, “hatred.” Thus the meaning may be made to vary, as the termination is attached to an active, or neuter root; as ကြောက် *krouk*, “to be afraid,” ကြောက်ခြင်း *kroukkhyeng*%, “fear,” i. e. “neuter fear;” ခြောက် *khrouk*, “to frighten,” ခြောက်ခြင်း *khroukkhyeng*%, “fright,” i. e. “active fear;” ပွင့် *pweng*, “to open,” neuter, ပွင့်ခြင်း *pweng* *khyeng*%, “an opening,” neuter, as “a door when opened;” ပွင့် *hpweng*,

“to open,” active, ဖွင့်ခြင်း *hpweng khyeng*%, “an opening,” active, as “a door in the act of opening.”

These compounds admit of two plural numbers, according as the termination ခြင်း *khyeng*%, is attached to a verbal root in the singular, or plural number; as သွားခြင်း *thwa:khyeng*%, expresses “the *singular* going of a *singular* person,” သွားခြင်းတို့ *thwa:khyeng:dō*, “the *plural* goings of a *singular* person;” the root သွား *thwa*%, “to go,” being in the singular number in both instances, but the compound as a *substantive* being placed in the *plural* number, in the latter instance, by the addition of the numeral affix တို့ *dō*. Again သွားကြခြင်း *thwa:kyă khyeng*%, implies “the *singular* going of *plural* persons;” the root သွား *thwa*%, “to go,” being placed in the plural number by the numeral affix of verbs ကြ *kră*, expresses that “the going is plural,” but the compound as a *substantive* being in the *singular* number (not having the plural affix တို့ *dō*, attached) expresses that “the *instance* of going is *singular* ;” သွားကြခြင်းတို့ *thwa:kyă khyeng:dō*, again implies “the *plural* goings of *plural* persons,”—both the verb and the substantive being placed in the *plural* number, the one by the affix တို့ *dō*, the other by the affix ကြ *kyă*.

Verbals of this class take nouns in the possessive case, (like substantives,) and sometimes in the objective case, (like verbs.)

Or, 2dly :

စရာ *tsăra*, ရန် *răn*, or ရံ *răn*, and the compounds so formed indicate the object or subject of the principle, property or action implied in the root as စားစရာ *tsa:tsăra*, or စားရန် *tsa:răn*, “an object



to be eaten or subject to be eaten or for the purpose of being eaten," as "cooked meat;" ကျန်စရာ *kyǎntsǎra*, or ကျန်ရန် *kyǎnrǎn*, "what is intended or subject to be left behind, refuse;" ပေး *pé*, "to give," ပေးစရာ *pétsǎra*, or ပေးရန် *pérǎn*, "what is meant, &c. to be given, alms." These compounds sometimes have an active signification; as ကြား *kyā*, "to hear," ကြားစရာ *kyātsǎra*, or ကြားရန် *kyārǎn*, "what is meant to hear, the ear."

Or, 3rdly :

ရာ *ra*, from အရာ *ǎra*, "matter, concern." The compound so formed has a variety of meanings. Thus it may denote an object done or made for the property principle or act implied in the root; as စားရာ *tsāra*, "a thing made to be eaten;" ကျန်ရာ *kyǎnra*, "a thing made or done for the purpose of being left behind;" ထိုင် *htoing*, "to sit," ထိုင်ရာ *htoingra*, "a chair or seat;" ဝယ်ပြင် *paypyeet*, "to throw away," ဝယ်ပြင်ရာ *paypyeetra*, "a place for throwing away,—a bolting hutch;" ဝင် *weng*, "to enter," ဝင်ရာ *wengra*, "an entrance gate;" အိပ် *ieṅ*, "a house," အိပ်ရာ *ieṅra*, "a household object,—a wife;" စည်းဝေး *tseewé*, "to assemble," စည်းဝေးရာ *tseewéra*, "a place of assemblage;" အိပ် *iek*, "to sleep," အိပ်ရာ *iekra*, "a bed;" or with compound roots, as ဆိတ် *tshiet*, "to be silent," and ကွယ် *kway*, "to hide" form ဆိတ်ကွယ်ရာ *tshietkwayra*, "a thing hidden by silence, a secret;" ရေနက်ရာ *rénàtra*, or ရေနက်ရာအရပ် *rénàtraārāt*, "a place where the water is deep," from ရေ *ré*, "water," နက် *nat*, "deep," and အရပ် *ārāt*, "a place;" သွားရာ လမ်း *thwa:ra lǎn*, "a road for going in," from သွား *thwa:*, "to go," and



လမ်း *lǎn̄s*, “a road;” နှိုင်းရာမဲ့သူ *hnoingra mai thōō*, “a man without an equal,” from နှိုင်း *hnoing*, “to overcome,” မဲ့ *mai*, “to be without,” and သူ *thōō*, “a person;” ထိုလူနဲ့ရာအရပ် *htó lōō né ra ărăt*, “the place where that man is stopping.” It is also found sometimes to imply the principle of the root substantively considered or “the act implied by the root;” as ပြော *pyǎŭ*, “to speak,” ပြောရာ *pyǎŭra*, “a speech;” ပေး *pé*, “to give,” ပေးရာ *pé ra*, “a gift.” A curious, and common application of it is with the causal affix သို့ *thō*, “towards;” and one that shews the true meaning of that word to be “the active principle of progression;” as သို့ရာ *thōra*, “thus;” သို့ရာတွင် *thōra dweng*, “thus, in this way, such being the case.”

Sometimes the expletive လေ *lé*, precedes this affix; as ကပ် *kăt*, “to take refuge,” ကပ်လေရာ *kăt lé ra*, “a place of refuge.”

Or, 4thly :

မှီ *hpō*, from အမှီ *ăhpō*, “a part or portion,” is sometimes used in the place of ရာ *ra*, or they are often found interchangeably compounded; as မှီရာ *hpōra*; ရာမှီ *rahpō*; ရာအမှီ *ra ăhpō*.

Or, 5thly :

ချက် *khyet*, from အချက် *ăkhyet*, “a subject, matter;” and the compound so formed implies the present subject of the principle, property or action implied in the root; this affix is chiefly confined to roots implying mental, or bodily action; as ပြော *pyǎŭ*, “to speak,” ပြောချက် *pyǎŭkhyet*, “the present subject of conversation;” ပြု *pyōō*, “to do,” ပြုချက် *pyōōkhyet*, “the present subject of action;” ရယ် *ray*, “to laugh,” ရယ်ချက် *raykhyet*, “the present subject of laughter.”

Another class of verbals implying quality, and therefore similar to our adjectives and participles are formed by affixing :

ဖွယ် *hpway*, ဘွယ် *bhway*, or စဖွယ် *tsăbway*, and the word so formed implies being fit, worthy, or desirable to be, or become the principle, property or action implied by the root ; as စားဖွယ် *tsaꣳhpway*, not only “ what is fit to be eaten,” but “ what is desirably so,—delicious ;” ချစ် *khyeet*, “ to love,” ချစ်ဖွယ် *khyeetbhway*, not only “ what is deserving of love,” but “ what cannot but be loved,—loveable.”

ဘွယ် *bhway*, ဖွယ် *hpway*, စဖွယ် *tsăhpway*, စဘွယ် *tsăbhway*, စလိ *tsălie*, စလိလိ *tsălielie*, လိဘွယ် *liebhway*, ခမန် *khămän*, or ဂမန် *gămän*, or any of these combined, when affixed to a word convey the idea of being possessed of the property implied in the root ; as အံ့ဘွယ် *ănbhway*, အံ့လိဘွယ် *ănliebhway*, အံ့ဂမန် *ăngămän*, all imply “ wonderful,” from အံ့ *ăn*, “ to wonder.”

All these affixes, especially those terminating in ချင်း *khyengꣳ*, are not confined to simple roots, like စား *tsaꣳ*, “ to eat,” &c. &c., but may be applied to a verbal substantive combined with its adjective, and implies the principle, &c. of the verbal so qualified ; as အစာ *ătsa*, “ food,” and ခေါင်းပါး *khounꣳgaꣳ*, “ scarce,” whence အစာ ခေါင်းပါးချင်း *ătsa khounꣳgaꣳ khyengꣳ*,\* “ scarcity of food,—a famine.”

### *Compound Substantives.*

Some nouns are compounded of two different roots, the latter mem-

\* It is to be stated that the remark made at p. 34, in reference to verbals ending in ချင်း *khyengꣳ*, admitting of two plural numbers, may be equally applied to all the other verbals.

ber of the word, being either a substantive, or a verb ; this class is so numerous that all could not be particularised.

ခလေ *khǎlé*, or ဝလေ *gǎlé*, from အခလေ *ǎkhǎlé*, “ the young of any animal,” is attached to the names of living things to form a corresponding diminutive or to express the young of such animals ; as လူ *lōō*, “ a man,” လူဝလေ *lōō gǎlé*, “ a boy ;” မြင်း *myeng*, “ a horse,” မြင်းဝလေ *myeng gǎlé*, “ a poney.”

ခုတ် *hpöök*, an adjective ; improperly written ဘို *bhō*, is affixed to the names of inanimate objects to express their diminutives ; as တောင် *toung*, “ a hill,” တောင်ခုတ် *toung hpöök*, “ a little hill.”

စ *tsǎ*, from အစ *ǎtsǎ*, “ a bit,” is affixed to solids to imply a “ bit of ;” as သံ *thǎn*, “ iron,” သံစ *thǎn tsǎ*, “ a bit of iron ;” ကျောက် *kyouk*, “ a stone,” ကျောက်စ *kyouk tsǎ*, “ a bit of stone.”

သား *tha*, from အသား *ǎtha*, “ offspring,” is affixed to proper names of towns or countries, or to nouns implying places to denote their inhabitants or natives ; as မြန်မာသား *Byǎmma tha*, “ a son of Burma, a Burman ;” ရွာသား *rwatha*, “ a villager,” from ရွာ *rwa*, “ a village ;” လယ်သား *laytha*, “ a countryman,” from လယ် *lay*, “ a field ;” in contradistinction to မြို့သား *myōtha*, “ a townsman,” from မြို့ *myō*, “ a city :” သား *tha*, is also applied to the names of the days of the week to imply born on that day ; as အင်္ဂါသား *ǎnga tha*, “ a son of Tuesday, —born on a Tuesday.” When particularising females in any of the above compounds သမီး *thǎmee*, “ a daughter,” is used ; as ရွာသမီး *rwathǎmee*, “ a village woman ;” &c.

သည် *thee*, from အသည် *ǎthee*, “ an owner,” and သိသ် *thay*, from အသိသ်



*āthay*, “business, performance,” are affixed to denote a person of the employment or profession of the word to which it is attached ; as ဆီသည် *tsheethee*, or ဆီသတ် *thsheethay*, “an oilman,” from ဆီ *tshee*, “oil ;” လယ် *lay*, “a field,” လယ်သည် *laythee*, “a husbandman ;” ခရီး *khāree*, “a way,” ခရီးသည် *khāreeṭhee*, “a wayfaring, man.” When applied to a verbal root it expresses the agent of the act, fact, property or principle implied in the root ; as ပြော *pyāṭh*, “to speak,” ပြောသည် *pyāṭhthee*, “a speaker.” v. Introduction.

သမား *thāmaṣ*, “an artificer,” is affixed to words implying tools, substances, or work to imply persons employed with such things ; as ဆေး *tshé*, “medicine,” ဆေးသမား *tshéṭhāmaṣ*, “a doctor ;” လက် *lēt*, “the hand,” လက်သမား *lētthāmaṣ*, “a handicraft’s man ;” ချုပ် *khyōök*, “to sew,” ချုပ်သမား *khyōökthāmaṣ*, a tailor ;” ဣ *hlwă*, “a saw,” ဣသမား *hlwăthāmaṣ*, “a sawyer.”

ချင်း *khyengṣ*, from အချင်း *ākhyengṣ*, “a companion,” is affixed to names of men’s trade or occupation to express “a fellow ;” as ကျွန် *kwyōn*, “a slave,” ကျွန်ချင်း *kwyōnkhyengṣ*, “a fellow-slave.”

ခိုက် *khoik*, from အခိုက် *ākhoik*, “a state of being,” is used in the following manner ; ငယ် *gnay*, “little,” ငယ်ခိုက် *gnaykhoik*, “the time of littleness or childhood ;” ပျို *pyō*, “prime,” ပျိုခိုက် *pyōkhoik*, “the time of prime, manhood ;” &c.

တတ် *tăt*, “to know ;” as ခရာ *khāra*, “a wind instrument,” ခရာတတ် *khāra tăt*, “a bugler.”

စား *tsaṣ*, “to eat ;” as အခ *ākḥă*, “wages,” အစား *ākḥătsaṣ*, “a hired servant ;” ကိုယ် *kōh*, “the body,” ကိုယ်စား *kōhṭsaṣ*, “an agent or substi-



tute ;” မြီ *myee*, “a debt,” မြီဝံး *myeetsa*, “a creditor ;” နေ့ *né*, “a day,”  
နေ့ဝံး *nétsa*, “a day-laborer.”

ပြ *pyă*, “to shew ;” as ဝံး *dha*, “a sword or knife,” ဝံးပြ *dha:pyă*, “a rob-  
ber ;” လမ်း *lăn*, “a road,” လမ်းပြ *lăn:pyă*, “a guide.”

မံ *mă*, “chief, principal ;” as တင်္တံ *tět*, “a paddle,” တင်္တံမံ *tět mă*, “a  
rudder.”

ထီး *thee*, from အထိ *ăthee*, “fruit or any thing of that shape ;” လက် *lēt*, “the  
hand,” လက်ထီး *lētthee*, “the fist ;” နို့ *nō*, “the mammæ,” နို့ထီး *nōthee*,  
“the nipple ;” နှာ *hna*, “the nose,” နှာထီး *hnathee*, “the tip of the nose.”

ရှိ *shie*, “to be ;” as အသရေ *ăthăré*, “character,” အသရေရှိ *ăthăré shie*, a  
person of character ;” အရာ *ăra*, “business, affair,” အရာရှိ *ăra shie*, “an  
employé,” applied to Government officials.

ဝန် *wôn*, “a burden ;” as မြို့ *myō*, “a chief city or district,” မြို့ဝန် *myō wôn*,  
“a Governor of ditto ;” အခွန် *ăkhwon*, “territorial revenue,” အခွန်ဝန်  
*ăkhwôn wôn*, “a head revenue officer.

မှူး *hmōō*, from အမှူး *ăhmōō*, “superintendence ;” as ထောင် *htoung*, “a jail,”  
ထောင်မှူး *htoung hmōō*, “a jailer.”

ရှင် *sheng*, from အရှင် *ăsheng*, “an owner ;” as မြီ *myee*, “a debt,” မြီရှင်  
*myeesheng*, “a creditor ;” အိမ် *ieng*, “a house ;” အိမ်ရှင် *ieng sheng*, “a  
householder ;” စည်းဝိပ် *tsee:tsien*, “wealth,” စည်းဝိပ်ရှင် *tsee:tsien sheng*,  
“a wealthy person.”

ရံ *răn*, or ယံ *yăn*, from အရံ *ărăn*, “a season,” is often expletively attached  
to words of “time ;” as ညညံယံ *gnyeen yăn*, “night time.”

ချိန် *khyien*, from အချိန် *ăkhyien*, “time,” is used in the same way as the pre-  
ceding.

အိမ် *ieng*, “a house ;” as ဝား *dha*, “a sword,” ဝားအိမ် *dha ieng*, “a scabbard ;” မီး *mee*, “fire, light ;” မီးအိမ် *mee ieng*, “a lanthorn.”

ရည် *ree*, from အရည် *āree*, “a liquid ;” as အုန်း *ōñ*, “a cocoanut,” အုန်းရည် *ōñ ree*, “cocoanut milk ;” ရာသီ *rathee*, “a moon,” ရာသီရည် *rathee ree*, “the menses ;” ပျား *pya*, “a bee,” ပျားရည် *pya ree*, “honey.”

သူ *thōō*, “a person,” is sometimes prefixed ; as ခိုး *khō*, “to steal,” သူခိုး *thōō khō*, “a thief ;” ကြီး *gyee*, “great,” သူကြီး *thōō gyee*, “a great person.”

These compound nouns are inflected, and passed as simple nouns, although they may be partly compounded of a verb ; as တောင်းဝား *toung tsa*, “a beggar,” တောင်းဝားတို့ *toung tsa dō*, “beggars ;” or the first member may have an adjective, or the honoric affix တော် *dāū*, attached ; as အခွန်တော်ဝန် *akhwondāū wōñ*, “head collector of the royal revenue ;” မြေကြီးပုံ *myé gyee pōñ*, “a map of the great earth, i. e. of the world ;” မြေပုံကြီး *myé pōñ gyee*, “a great map of land.”

#### NUMBER OF NOUNS.

The number of nouns are two ; “Singular,” and “Plural.” The singular number is expressed by the simple root ; as လူ *lōō* “man ;” စားခြင်း *tsa khyeng*, “an eating.”

The Plural is formed by affixing တို့ *dō* ; as လူတို့ *lōō dō*, “men ;” စားခြင်းတို့ *tsa khyeng dō*, “eatings.” This affix is *always* attached to the root, all other affixes following it ; as လူတို့အား *lōō dō aa*, “to men.”

This increment may also be attached to a succession of proper names.

When an indefinite plural is to be expressed, the adjective ပျား *mya*,





မ *mă*, from အမ *ămă*, “a mother, or female,” to express the female; as ခွေးထီး *khwé:htee*, “a dog,” ခွေးမ *khwé:mă*, “a bitch.” Those animals which custom subjects to castration, when entire are expressed either by the use of the affix ထီး *htee*, or လား *la*, the final syllable of the word အလား *ăla*, “uncastrated;” as နွားလား *nwa:la*, or နွားထီး *nwa:htee*, “a bull,” နွားမ *nwa:mă*, “a cow.” The castrated animal is particularised by ပြီး *byee*, “finished, done;” as နွားပြီး *nwa:byee*, “an ox;” any root implying castration may likewise be affixed.

ဖ *hpă*, from အဖ *ăhpă*, “a father,” is used to particularise the male gender of birds; as ဒေါင်းဖ *doung:hpă*, “a pea cock,” ဒေါင်းမ *doung:mă*, “a pea hen;” ကြက်ဖ *krèt hpă*, “a cock,” ကြက်မ *krèt mă*, “a hen.”

ထိုး *thō*, from အထို *ăthō*, “a penis,” is likewise sometimes affixed to express the male of animals; as နွားထိုး *nwa:thō*, “a bull.”

ဖိုလ် pronounced, and often written ဖို *hpō*, and incorrectly ဘို *bhō*, from အဖိုလ် *ăhpō*, a term applied to barren females; and which perhaps, from the Pali ဗလ *bālā*, “strength, power,” is indiscriminately applied to the male of certain animals, birds, or beasts, and in one instance to human beings; as, ငန်းဖိုလ် *gnăn:bō*, “a gander,” ငန်းမ *gnăn:mă*, “a goose;” မျောက်ဖိုလ် *myouk bō*, “a male monkey,” မျောက်မ *myouk mă*, “a female monkey;” မုတ်ဆိုးဖိုလ် *mōōktshō:bō*, “a widower,” မုတ်ဆိုးမ *mōōktshō:mă*, “a widow.”

#### CASES OF NOUNS.

In the Burmese language the different relations of Noun Substantives, in reference to their cases, are expressed by the appendage of certain affixes, which may be styled *causal affixes* or *affixes of case*



These affixes may, for the sake of arrangement, be divided into two classes. 1st, Those that express a simple or unmodified relation of a noun ; and 2dly, Those that express a compound or modified relation.

Of the first class the meaning of the roots of some may be traced ; as ဖို့ *hpō*, “for,” from အဖို့ *āhpō*, “a part or portion,” but of others the meaning, if there was any, is lost ; as မှာ *hma*, “in.”

သည် *thee*, is the most common affix of the nominative case ; as သူသည်မြို့သည် *thpōthee pyōōthee*, “he does it.” When the agent of a passive verb is to be expressed, this affix is sometimes used in place of the instrumental affix ဖြင့် *hpyeng* ; as ငါသည်ဖန်လုပ်သောသစ်တာကောင်းရှိပါသည် *gnathee hpān lōōk thāū theetda koung shiebathee*, “the trunk I made is good,” for “the trunk made,” ငါဖြင့် *gna hpyeng*, “by me.” In colloquial discourse this affix is by an ellipse generally omitted. သည် *thee*, is found used after မှာ *hmā*, and ကာ *gā*, “from”—in the following manner, and having a connective power keeps the clause open ; thus အပွင့်မှသည်အပွင့်ဖြစ်၏။အပွင့်မှသည်အသီးဖြစ်၏ *āgnōōn hmā thee āpweeng hpyeet ec āpweeng hmā thee āthee hpyeet ce*, “after the bud then comes the blossom ; after the blossom then comes the fruit.”

ကား *ga*, is also an affix of the nominative case ; it is used either emphatically ; as ဤပညတ္တိကားဖြစ်သည် *Ee pāgnyāttie ga hpyeet thee*, “this is the divine commandment,” or in particularising and recapitulating ; as ငါသည်ဝယ်သောဥစ္စာတို့တွင်။တခုကားဝါး။တခုကားငှက်။တခုကားလွှဲရှိသည် *gnathee way thāū ōōttsa dō dweng tākhōō ga dha tākhōō ga hlān tākhōō ga hlwā shiethee*, “of the goods I have bought the one is a dao, the one a spear, and the one a saw.” It may in this manner be used emphati-

cally after other affixes without changing the cases of their nouns ; as စာကိုကားဖတ်တတ်သည်လော *tsa gō gaꣳhpāt tāt thee lăũ*, “ the letter to read, do you know how ;” ထိုနေ့၌ကား *htō né hnoit gaꣳ*, “ for in that day, verily in that day.” In the same way it is sometimes used to mark a contrast ; as သားခလေကိုကားနှင်းရှည်သွေးကိုကားဆုမွေကွပ်ညှပ်သည် *thaꣳkhāl é gō gaꣳ nănꣳ shōō thee thămees gō gaꣳ tshōōmmă kwět gnyhēt thee*, “ the little son indeed he kissed, but the daughter he rebuked.” ကား *gaꣳ*, is also used emphatically at the close of a simple sentence ; as ငါဆိုသည်ကား *gna tshō thee gaꣳ*, “ for I say, now I tell you.” Also to shew the point on which an allusion turns ; as သူပြောသည်ကားအဘယ်သို့နည်း *thōō pyăũ thee gaꣳ ābhay thō neeꣳ*, “ how then is it he speaks.” ကား *gaꣳ*, မူကား *mōōgaꣳ*, ရကား *răgaꣳ*, မူ *mōō*, are likewise used when the idiom of “ having,” is to be rendered by that of “ being to ;” as ငှက်တို့မူကားအသိုက်တို့ရှိကြသည် *gnhēt dō mōōgaꣳ āthoik dō shie kyă thee*, “ Birds have nests.” မူကား *mōōgaꣳ*, is used in connection with အကြောင်း *āgyoungꣳ*, “ a reason,” or any of its compounds ; as အဘယ်ကြောင်း *ābhay gyauꣳgꣳ*, and has the meaning “ for what reason,” “ for this reason,” “ for that reason ;” according to the pronoun with which compounded ; as သည်ကြောင်းမူကား *thee gyauꣳgꣳ mōōgaꣳ*, “ for this reason ;” to obviate the tautology of သည်ကြောင်းကြောင့် *thee gyauꣳgꣳ gyauꣳgꣳ*.

These affixes ကား *gaꣳ*, မူကား *mōōgaꣳ*, ရကား *răgaꣳ*, and မူ *mōō*, may be styled particularising causal affixes, and imply “ in respect of, in reference to, as to, concerning, in regard to ;” &c.

က *ga*, the ablative affix is likewise found used as a nominative affix, and is emphatic ; as ငါကဆိုသည် *gnă gă tshō thee*, “ I say it.” It is chiefly used

as a nominative affix, when a clause intervenes between the nominative and its verb ; မိမ္မတယောက်ကဝါသည်အဝတ်တော်ကိုသာဝို့လျှင်ချင်းသာရမည်ဟုစိတ်ထင်လာ၍ “a certain woman, having in her mind, if his garment only I could but touch I should be healed ; came, &c ;” here the nominative, “a certain woman,” is separated by a long clause from its verb “came,” and takes the affix က *gă*.

ကို *gō*, is the affix of the objective or accusative case, and is the affix of the noun immediately governed by all transitive verbs. This affix is rendered by a variety of different prepositions in English ; as ငါးကိုထောင် *gnaḥ gō htoung*, “catch fish ;” အကျင့်ကိုထောက် *ăgyeng gō htouk*, “deliberate on the deed ;” ငါ့ကိုကူထောက် *gna gō kōō htouk*, “assist me ;” ကျမ်းစာကိုဖတ်၍ရှာတော့ *kyăñḥ tṣa gō hpět rwé sha dăũ*, “search, and read the scriptures.” It is often used as the affix of the dative case “To,” in such instances the object itself has no affix at all ; as ငါခင်ဗျားကိုဒင်္ဂါးတပျားပေးမည် *gna khengbyaḥ gō dingaḥ tăbyaḥ péḥ mee*, “I will give thee, friend, a rupee :” ကို *gō*, also implies “at,” in reference to time ; as သုံးနာရီအချိန်ကို *thöönḥ naree ākhien gō*, “at three o’clock.” Likewise “of ;” as in သံကိုလုပ်သည် *thăn gō lōōk thee*, “made of iron.” It is likewise also sometimes used particularisingly after other affixes ; as ဤမြို့ကကိုထိုမြို့ရောက် *ee myō gă gō htō myō rouk*, “from this city to that city ;” when used in this way after the nominative affix သည် *thee*, the latter is often not expressed ; as ငါ၏လေးယောက်သောသားတို့ကိုအလွန်စွာမကောင်းယုတ်ဖြစ်ကြသည် *gna eelēḥ youk thăũ thaḥ dō gō āhlwon tswa mǎ koungḥ yōōk hpyect kyă thee*, “my four sons are extremely depraved and wicked :” ကို *ko*, is also sometimes possessive ; as ဌာနတို့ကိုအသိုက်တို့ရှိကြသည် *gnhēt*



*dōgō āthōik dō shie kyā thee*, “Birds have nests.” In the same way it is used as the genitive with verbals, v. p. 34 ; as ရန်ပြုခြင်းကိုအလိုရှိချင်း *rānpyōō khyengꜻ gō ālō shīe khyengꜻ*, “a desire for quarrelling and fighting.” Sometimes it implies “in the direction of ;” as ရှေ့ကိုကြည့် *shé gō kyēe*, “look to the front.” Other instances of the use of ကို *kō*, are as follows ; သခင်ကိုရှောက် *thākheng gō shouk*, “ask of the master ;” သူသည်ပညတ္တိကိုလွန်ကျူးသည် *thōō thee pāgnyāttie gō hlwān kyōōꜻ thee*, “he transgresses the divine precept ;” တယောက်ကိုတယောက်စကားပြောကြသည် *tā-youk gō tāyouktsāgaꜻ pyāũ kyā thee*, “one person speaking to another,” i. e. “speaking to each other ;” တယောက်ကိုတယောက်တွေ့ကြပြီး *tāyouk gō tāyouk twé kyā byeeꜻ*, “two persons meeting each other.”\* ကို *kō* is also sometimes used as the affix of the object of verbs of “motion ;” as သည် ကိုလာခဲ့ *thee gō la gāi*, “come here ;” ငါ့အိမ်ကိုသွားတော့ *gna ieng gō thwaꜻ dāũ*, “go to my house.”

သို့ *thō*, implies the principle of motion towards or progression, whether “mental ;” as designing, intending, or “bodily ;” as going, proceeding &c, and answers to the preposition “to, towards,” and is the affix of the object of verbs of motion ; as မိမိတို့ပြည်သို့သူတို့သွားကြသည် *miemie dō pyee thō thōōꜻ dō thwaꜻ kyā thee*, “they go to their own country,” i. e. “towards their own country.” This critical distinction however, is seldom attended to ; as မိမိနေရာသို့သူရောက်လာပြီး *miemie néra thō thōō rouk la byeeꜻ*, “he arrived at his dwelling ;” အိမ်သို့ဝင်သည် *ieng thō weng thee*, “he enters the house.” သို့ *thō*, has the meaning of “to, unto ;” as in

\* It will be here remarked that the idea of “mutuality,” is expressed in Burmese by the verb in the *plural* number agreeing with a nominative in the *singular* number ; thus as it were drawing in the *object*, to assist with the *agent* in making the concord true, and vice versa.



လွှတ်ရမ်းတော်သို့အပ်နှံ *hlööt yöönṇdāū thō āt hnān*, “deliver over to the supreme tribunal.” Since သို့ *thō*, implies “mental progression towards,” as well as “bodily progression towards,” it in some cases is to be rendered into English by the words “according to, in proportion to ;” as ရောက်လိုရာသို့လျှင်မျန်စွာသွားသည် *rouklōra thōhlyeng myān tswa thwaṇthee*, “he goes with a speed in proportion to desire of arrival.” When used as the causal affix of the object of words implying “seeing, beholding, hearing &c,” its inherent meaning of motion affects the sentence, and such words imply “going to see, “going to hear, to visit, &c ;” အိမ်သို့ကြည့်မြင်ရသည် *ieng thō kyē myeng rāthee*, “to visit a house,” lit. “to see to or towards a house.” When combined with a demonstrative pronoun its peculiar power affects the compound and it implies “manner, mode &c ;” as ဤ *ee*, “this,” ဤသို့ *ee thō*, “thus, after this fashion,” i. e. “progressing to this ;” ထို *htō*, “that,” ထိုသို့ *htō thō*, “In that wise, so, &c.” Its power when used as a demonstrative pronoun by itself will now be easily perceived ; သို့ဟုတ်လျှင် *thō hō hlyeng*, “should such be the case, if so.”

၏ *ee*, is the affix of the possessive case, and is generally omitted by an ellipse, when not used emphatically ; as ငါ၏ပညာအစွန်ဖြင့် *gna eepānyā ātswon hpyeng*, “By the power of my wisdom,” or ငါ၏ပညာ၏အစွန်ဖြင့် *gna eepānyā eeatswon hpyeng*. In one instance, that of the first personal pronoun ငါ *gna*, “I,” not only is it omitted by an ellipse, but likewise the pronoun is abbreviated into င *gnā* ; as ငအဖ *gnā āhpā*, “my father ;” ငသို့ *gnā thāmee*, “my daughter.”

အား *aa*, is the affix of the dative case, implying “to ;” as ကောင်းသောလူ *kaung dōa lū*

လေအားငါပေးမည် *koung:thăũlōōgălé aa:gna pé:mee*, “ I will give (it) to a good boy ;” ငါအားပြောသည် *gna aa:pyăũ thee*, “ (he) speaks to me ;” ငါအားတံခါးဖွင့်တော့ *gna aa:tăkhă:hpweng dăũ*, “ open the door to me. It may also be rendered “ of, from ;” as in ထိုထိကြားအားတောင်းပန်ပြီး *hōthiegya:aa:toung:păn byee*, “ thus (he) respectfully solicited of the angel.” It is used as the affix of nouns governed by words denoting “ fitness, &c. ;” as ငါ၏သားအားထိုက်တန်သောမယား *gna ee tha: aa: htoik tăn thăũ mǎya*, “ a wife fitting, or becoming my son ;” ငါအားတော်လျော်သောနေရာ *gna aa:tāũ lyāũ thăũ né ra*, “ a dwelling becoming me ;” အမိန့်တော်အားလျော်စွာ *ămien dāũ aa: lyāũ tswa*, “ agreeably to the divine commandment.” The following are a variety of its applications ; ဘေးပြုသူတို့အားဘေးကြီးရောက်လိမ့်မည် *bhé:pyöō thōō dō aa:bhé:gyee:roukliem mee*, “ on evil doers evil will come ;” ငှက်တို့အားအသိုက်တို့ရှိကြသည် *gnhēt dō aa:ăthoik dō shie kyă thee*, “ birds have nests ;” ဘေးထင်သူအားဘေးကြီးဖြစ်စေ *bhé:hteng thōō aa:bhé:gyee:hpyeet tsé*, “ evil to him who evil thinks ;” ငါအားပြုချင်သမျှကိုငါပြုသည် *gna aa:pyöō khyeng thă hmyă gō gna pyöō thee*, “ I do as I list :” အာ *aa*, is also rendered by “ by,” as in ရေအားရောက်ပြီးမှကြည်းအားပြန်သွားမည်လော *ré aa:rouk byee:h mǎ kyee: aa:pyăn thwa:mee lăũ*, “ after having come by water will you return by land.”

၍ *gnha*, “ for, in order to ;” before this affix such a word, as အလို *ălō*, “ desire, wish,” may be considered as understood ; its use is chiefly confined to verbal roots ; and, when used in connection with a future affix, it is the means of expressing the infinitive mood ; as ငတ်ခြင်းကိုပြောစေ၍ *gnēt khyeng:gō wăpyăũ tsé gnha*, or ငတ်ခြင်းကိုပြောစေအလို၍ *gnēt khyeng:*

*gōwǎ pyǎũ tsé ǎlō gnha*, or *ငတ်ခြင်းကိုဝပြောအံ့သောငှါ gnēt khyengꜻ gō wǎ pyǎũ ǎn thǎũ gnha*, “in order to appease hunger,” “with the desire of appeasing hunger,” “so as to appease hunger.”

ကြောင့် *gyoung*, “because,” “on account of,” is likewise chiefly used with verbal roots, or verbal nouns ; as *အမိန့်တော်ကြောင့် ǎmīn dǎũ gyoung*, “on account of the sacred mandate ;” *ငါအပြစ်သောကြောင့် gna ǎpyeet thǎũ gyoung*, “on account of my transgression.”

နှင့် *hneng*, is the instrumental affix “with, by means of, together with,” and is very various in its signification ; *မျက်စိနှင့်မြင်သည်။နားစွက်နှင့်နားကြားသည် myettsie hneng myeng thee ။ naꜻ rwēt hneng naꜻ kyaꜻ thee*, “(he) sees with the eye, and hears with the ear ;” *နီသောအထည်နှင့်မဖာရဘူး nee thǎũ ǎdee hneng mǎ hpa yǎ bhōō*, “(you) must not mend it with red-cloth ;” *စာနှင့်မှကြားသည် tsa hneng hma kyaꜻthee*, “(he) sends information by letter ;” *ရေနှင့်ပြည့် ré hneng byee*, “filled with water ;” *ရေအပြည့်နှင့် ré ǎbyee hneng*, “with a fulness of water.” ကြောက်ခြင်းနှင့် ပြေးသွားသည် *kyouk khyengꜻhneng byéꜻ thwaꜻ thee*, “(he) runs through fear ;” *မင်းကြီးလည်ထိုးအနာနှင့်လွန်တော်မူလေ၏ myengꜻ gyeeꜻ lee htō ǎna hneng lwon dǎũ mōō lé ee*, “then the king died of that disease :” နှင့် *hneng*, also implies “in,” in reference to “time ;” as in *ဤမြို့မှသည် ထိုမြို့သို့အရောက်ရက်ပေါင်းသုံးဆယ်ရက်နှင့်ရောက်သည် ee myō hmǎ thee htō myō thō ǎrouk ret poungꜻ thōōnꜻ tshay ret hneng rouk thee*, “from this city to that city ; the total days of arrival were arrived in thirty days ;” i. e. “(we) arrived from this city to that city in thirty days.” နှင့် *hneng*, is also a connective affix, and as such has various applications : when in the sense of “together with,” “similar to,” the words အကွ



*ăkwă*, အတူ *ătōō*, implying “similarity, likeness,” are often superadded. Sometimes the initial အ *ă*, of these words is dropped or its place supplied with the formative prefix တ *tă*; as တကွ *tăkwă*, တတူ *tătōō*, or they may be used variously combined or reduplicated; as ငါနှင့် *gna hneng*, or ငါနှင့်အတူ *gna hnengătōō*, or ငါနှင့်အတူတူ *gna hnengătōō dōō*, or ငါနှင့်တတူတူ *gna hnengtătōō dōō*, or ငါနှင့်အကွ *gna hnengăkwă*, ငါနှင့်အကွကွ *gna hnengăkwăkwă*, or ငါနှင့်တကွကွ *gna hnengtăkwăkwă*, &c. &c. &c. all imply either “together with me,” or “similar to me,” according to the contest; as ငါနှင့်အတူရှိသည် *gna hnengătōō shie thee*, may imply either “similar to me,” or “together with me;” ငါနှင့်အတူရှိသည် *gna hnengătōō hpyōō thee*, “as fair as I am;” ငါနှင့်အတူလာခဲ့ပြီး *gna hnengătōō la gai byee*, “(he) came with me;” ငါနှင့်စပ်ဆိုင်သောသူ *gna hnengtsăt tshoing thăũ thōō*, “a person connected with me, a neighbour;” လူမိုက်နှင့်ပုံပြု *lōō moik hnengpōōn pyōō*, “to liken to a fool, compare to a fool;” ကိုယ်နှင့်အမျှချစ်တော့ *koh hnengăhmyă khyeet dăũ*, “love (him) as thyself:” နှင့် *hneng* is also found having a negative connective meaning; as မယားနှင့်ကွာလိုချင်သည် *măyaz hnengkwalō khyeng thee*, “(he) wishes to be separated from his wife,” lit. “with his wife;” ထိုသူထို့နှင့်မနီး *htō thōō dō hnengmă nee*, “not near those persons;” သည်အိမ်နှင့်ဝေးပါသည် *thee ieng hnengwé ba thee*, “(it) is far from this house,” lit. “in connection with this house it is far;” သည်မြို့နှင့်တခွေခရီး *thee myō hnengtă né khăree*, “a day’s journey from this city:” နှင့် *hneng*, is also used to express the present participle, which use of it will be treated of in its proper place. It is also the only conjunctive, answering to the copulative conjunction “and;” as



မောင်လောက်နှင့်ရွှေမောင် *Mounglounk hnəng Shwémoung* ; “Mounglounk and Shwémoung,” literally “Mounglounk with Shwémoung ;” မင်းသားမင်းသမီးနှင့်မြင်ကြ၏ *mengꜰ thaꜰ mengꜰ thămeeꜰ hnəng myeng kyă ee*, “the Prince and Princess saw each other,” here the “Prince” and “the Princess,” are both the object and the agent ; the seer and the seen ; but the clause might infer that they both saw a third object.

ဖြင့် *hpyəng*, or အားဖြင့် *aaꜰhpyəng*, or in its neuter form ပြင့် *pyəng*, implies “by, by means of ;” and as an instrumental affix is interchangeably used with နှင့် *hnəng* ; မျက်စိဖြင့်မြင်သည်။နားစွက်ဖြင့်နားကြားသည် *myettsie hpyəng myeng theeꜰ naꜰ rwět hpyəng naꜰ kyaꜰ thee*, “(he) sees with the eye, and hears with the ear ;” အားဖြင့် *aaꜰhpyəng*, is somewhat more emphatic ; as ငါလက်ျာလက်ရုံးတံခိုးအားဖြင့် *gna lětya lětyōōnꜰ tănkhoꜰ aaꜰhpyəng*, “by the power of my right hand.” It is sometimes used in a somewhat peculiar instrumental signification ; as in အမျိုးမျိုးဘာသာတောင်းအားဖြင့်ပြောတတ်သည် *ămyōꜰ myōꜰ bhatha tsăgaꜰ aaꜰhpyəng pyăũ tăt thee*, “(he) can speak various languages,” lit. “by means of various languages :” another peculiar instance in which it is found used is after a numeral ; as လူနှစ်ယောက်ဖြင့် *lōō hneet youk hpyəng*, “men two in number.” It has also sometimes the power of ကြောင့် *gyoung*, especially after the word အကြောင်း *ăgyoungꜰ*, “reason, matter, concern ;” ဤအကြောင်းဖြင့် *ee ägyoungꜰ hpyəng*, “on account of this affair, by reason of this circumstance.”

နှိုတ် *hnoit*, when used in writing abbreviated to နှို, is a locative affix implying “in,” or “on ;” but is variously rendered in English ; as အိမ်၌ရှိသည် *ieng hnoit shie thee*, “(he) is in the house ;” ရွာ၌ရှိသမျှ *rwa hnoit*

*shíe thǎ hmyǎ*, “as many as there are in the village;” *tsaḥ bwaí hnoit htoing ba*, “sit at the table;” *bédeng ǎra hnoit tǎt thǎǎ tshǎra*, “a teacher skilled in astrology.” Also applied to dates; as *ǎngá nē hnoit*, “on Tuesday.” A few of its various applications are as follows; *gna dō hnoit mǎ shíe*, “not among us;” *mengḥ gyeeḥ lee thōō dō gō aaṇathaḥ hnoit ǎt dāū mōō ee*, “then the king delivered them over to the executioner;” *kōh hnoit thōō tábaḥ pyōō tsé lō thee ǎdoingḥ*, “according as you wish others to do unto you;” *ǎlō ǎdoingḥ theng hnoit hpyeet tsé*, “according to your wish be it unto you;” *gna hnoit pyǎū byeeḥ*, “he spoke unto me;” *gna hnoit myaḥ tswa thǎǎ tseetsien*, “my plentiful wealth;” *gna hnoit thaḥ*, “my son;” *htō lōō hnoit gna myaḥ tswa khǎn yǎ byeeḥ*, “from that man I have suffered much.” In the following instance it is an affix of the nominative case; *gna hnoit mǎ yōō thǎǎ gyong*, “because I have not brought,” or perhaps more literally; “as to me, because I have not brought, &c.”

*dweng*, is a locative affix implying “among, in;” as *gna way thǎǎ ǎōttsa dweng*, “among the goods I bought;” *htō lōō tsōō dweng*, “among that company of men.” It also implies “at,” or “in,” in reference to time; as *thōōnḥ naree ǎkhien dweng*, “at three o’clock;” *tǎdicyǎ rēt dweng*, “on the third day.” With verbal roots it implies “during,” and is therefore used as a present participial affix; as *hteing*

*né theedweng*, “during the sitting, as he sat, whilst sitting.” တော်တော်  
မူသာတွင် *hōō dāū mōō thǎū dweng*, “whilst he was preaching.”

ဝယ် *way*, is likewise a locative affix implying “in, among,” and found generally used with neuter nouns; ရခိုင်ရွှေပြည်ဝယ် *Rakhoing shwé pyee way*, “in the kingdom of Arracan;” ထိုအခါဝယ်မဟာသဂရမင်းသည် ဖြစ်၏ *htō ākha way mǎhathāgārā mengꜜthee hpyeeet ee*, “in, or at that time Mǎhathāgārā became king;” ဤမင်းသို့ဝယ်ဖြစ်လတ္တံ့သောသား *Ee mengꜜthāmeeꜜ way hpyeeet lǎttān thǎū thaꜜ*, “The son that shall hereafter be begotten in this princess.”

မှာ *hma*, is a locative affix implying “in, in presence of, among;” as အိမ်မှာရှိသည် *ieng hma shie thee*, “(he) is in the house;” ဤလူတို့မှာတယောက်ကားကောင်းတာတယောက်ကားမကောင်းဖြစ်ပါသည် *ee lōō dō hma ta youkꜜ gaꜜ koungꜜ tayouk gaꜜ mǎkoungꜜ hpyeeet ba thee*, “among these men one is good, one bad.” It is also a particularising and nominative affix implying “as to, in reference to;” as ဤအရာမှာ *ee ārā hma*, “as to this affair, in reference to this subject;” ခေါင်းမှာနဂါးခေါင်းကဲ့သို့ *khounꜜgꜜ hma nāgaꜜ khounꜜgꜜ gāithō*, “the head like a naga’s head, i. e. as to the head, like a naga’s head;” ကိုယ်မှာသံကိုလုပ်သည် *koh hma than gō look thee*, “the body made of iron.” With participles and verbals it implies “whilst,” &c., and is a present participial affix.

မှ *hma*, is an affix implying “from, out of;” as တောမှလာသည် *tǎū hma la thee*, “he comes from the wood;” အရှေ့ဖက်မှပေါ်လာသည် *āsheꜜ phet hma pāū la thee*, “makes its appearance from the east.” မှ *hma*, is likewise disconnective and opposed to နှိုင်း *hneng*; as ဤနှိုင်းတာသူ *ee hueng tatoo*, “similar to this;” ဤမှတဝါး *ee hma tabaꜜ*, “different from



this ;” ငါမှတပါးအဘယ်သူမျှမဝင်ရဲပြီ *gna hmă tābaꣳ abhay thōō hmya ma zeng yā byeeꣳ*, “other than myself no one has entered” ; ထိုမှတပါး *htō hma tābaꣳ*, “besides that, moreover ;” the word တပါး *tābaꣳ*, may be omitted, especially after the demonstrative pronouns ; as ဤမှ *ee hma* “besides this ;” ထိုမှ *ktō hmă*, “besides that ;” ငါမှ *gna hmă*, “besides me.” မှ *hmă*, is often found used with စ *tsa*, a root implying “to begin, commence,” and connected to a succeeding clause having the affix သို့ *thō*, either expressed or understood ; its application and meaning will be best understood by various examples ; either the affix သည် *thee*, or ချ် *rwé* is used to connect the clauses ; as တောမှစသည်မြို့သို့ *tāũ hmă tsā* *thee myō thō*, or တောမှစ၍မြို့သို့ *tāũ hmă tsā rwé myō thō*, “from the woods to the city ;” the particle စ *tsa*, is often omitted before သည် *thee*, especially when the affix သို့ *thō*, is expressed ; as တောမှသည်မြို့သို့ *tāũ hmă thee myō thō*, “from the woods to the city ;” တအိမ်မှသည် တအိမ်သို့သွားလာသောသူ *tă ieng hmă thee tă ieng thō thwăꣳ la thăũ thōō*, “a man coming and going from one house to another.” When the whole sentence is required to be inflected, the latter clause has the affix သို့ *thō*, omitted, and the affix of the objective, or other inflective attached ; as သူသည်ငါ၏နေရာမှစ၍။နွား။ဥယျာဉ်။ဥစ္စာ။အလုံးရှိတမျှတို့ကိုလုယူပြီးဘုရား *thōō thee gna ee né ra hmă tsā rwé nwaꣳtsōō ။ òoycen ။ ootsta ။ āloōnꣳ shic tha hmya dō gō loo yōō byeeꣳ hpōraꣳ*, “he has seized my dwelling, my cattle, my garden, my goods, my all, my Lord ;” (lit.) “he has seized, beginning from my dwelling inclusive, my, &c. &c.” အိမ်မှစ၍အိမ်၌ရှိသမျှသောဥစ္စာတို့သည် *ieng hma tsā rwé ieng hnoit shic tha hmya thăũ ootsta dō thee*, “the house, and all the goods in the house.”



When the second clause is found wanting and the sentence terminates abruptly with *မှစ၍* *hmă tsă rwé*, the meaning is implied of “&c. so forth;” as *ထိုနေ့မှစ၍* *htō né hmă tsă rwé*, “from that day forth;” *ထိုခဏချင်းမှစ၍* *htō khăṇă khyengṃ hmă tsă rwé*, “from that moment forth;” or the sentence may be closed according to circumstances; as *ချောက်နှစ်အရွယ်မှစ၍အောက်* *khyouk hneet ārway hmă tsă rwé ouk*, “from the age of six years and under;” *ချောက်နှစ်အရွယ်မှစ၍အထက်* *khyouk hneet ārway hmă tsă rwé āhtēt*, “from the age of six years and upwards;” *ထိုအခါမှစ၍သူအိမ်၌နေလျက်၏* *htō ākha hmă tsă rwé thōō ieng hnoit né lyet ee*, “from that time forth he used to remain in the house.” When used with words of time, the affix *ထိုင်အောင်* *toingoung*, “until” is used in place of *သို့* *thō* “unto;” as *ယခုမှစ၍ငါပြန်လာအခါထိုင်အောင်* *yăkhōō hmă tsă rwé nga pyān la ākha toingoung*, “from this day forth until I return.” Sometimes *သော* *thăṽ*, is found immediately succeeding the first clause; as *မင်းကြီးမှစသောမိဘုရားတော်များနှင့်တကွရတနာဝင်စာ* *mengṃgyecṃ hmă tsă rwé thăṽ miephoraṃ dāṽ myaṃ hnéng takwă radză wengtsa*, “a chronicle of the king with his royal queens;” here the *သော* *thăṽ*, is the connective of the qualified substantive *ရတနာဝင်စာ* *radză wengtsa*. *က* *gă*, is an affix exactly synonymous to the preceding one; as *တောကလာသည်* *tăṽ gă la thee*, “comes from the wood;” *ထိုနေ့ကစ၍* *htō né gă tsă rwé*, “from that day forth.” It is sometimes vocative and often nominative, and is used when a long sentence, such as a speech, &c. intervenes between the nominative and its verb; as *မင်းကြီးကလည်* &c. &c. *mengṃgyecṃ gă lee*, “then the king, &c.”

*ကဲ့သို့* *gai thō*, “like, like as, as, similar to,” might perhaps be more

correctly styled a compound affix being composed of the root ၵဲ *gai*, implying “degree, amount,” and သို့ *thō*, a causal affix implying “motion towards.” Its application is ; as in အဖိုးကြီးကဲ့သို့ *ahpō gyee gai thō*, “like an old man ;” သင်မကဲ့သို့လှသည်လော *thěngmă gai thō hlă thee la*, “is she as beautiful as you ?” When used with verbal roots it is connected to them by သ *thă*, a contraction of the connective affix သော *thău* ; as သွားသကဲ့သို့ *thwa thă gai thō*, “like going.” As an adjective it is often used after a noun and in connection with ဝူ *tōō* ; as စေတီကဲ့သို့တူသောတိုက် *tsédee gai thō tōō thău tōik*, “a building like a pagoda.”

မှီ *hpō*, subst. form အမှီ *ăhpō*, “a part, portion,” implies “for, for the use of ;” as မြင်းမှီမြက် *myěng hpō myët*, “grass for the horse.”

လျှာ or လျာ *hlya*, or *lya*, subst. form အလျှာ *ăhlya*, “a part, portion,” is used precisely in the same way.

The above are the simple affixes of case. The vocative case is expressed either by use of the interjection အို *ō*, or the affix လေ *lé* ; as အိုအဖ *ō āhpă*, “oh father ;” အဖလေ *ăhpă lé*, “ditto.”

#### COMPOUND CAUSAL AFFIXES.

Many of the relations of nouns cannot be expressed in the Burmese language, but by the use of affixes compounded of a simple causal affix, and a root conveying some relative idea ; these relations are of a compound nature, such as in the preposition “into,” which combines the ideas of position “in” and motion “to ;” as in the sentence အင်းထဲသို့ချပြီး *ăng dai thō khyă byee*, “he fell into the pond,” lit. “to the *in* of the pond.” “Into” being rendered by ထဲ *htai*, the root

of the word အထဲ *ăhtai*, “an inner part,” and သို့ *thō*, the causal affix implying “motion to.” The noun to which these affixes are attached is always in the possessive case, having the possessive affix ၏ *ee*, expressed or understood ; as အင်း၏ထဲသို့ *ăngꜥ ee dai thō*, or more fully အင်း၏အထဲသို့ *ăngꜥ ee ădai thō*.

#### ROOTS THUS COMBINED.

ပေါ် *pāū*, subst. form အပေါ် *ăpāū*, “an upper part ;” as အိမ်ပေါ်မှာရှိသည့် *ieng pāū hma shie thee*, “(it) is on the top of the house,” or ပေါ်၌ *pāū hnōit*, or ပေါ်တွင် *pāū dwěng* ; တောင်ပေါ်သို့တက်၏ *toung pāū thō tět ee*, “he ascends the hill ;” တောင်ပေါ်မှ or ပေါ်ကဆင်းကြွပြီး *toung pāū hmă*, or *pāū gă tshěngꜥ kywă byeeꜥ*, “he descended from the hill.”

အောက် *ouk*, “an under part ;” as အိမ်အောက်မှာ *ieng oukh hma*, or အောက်၌ *ouk hnōit*, or အောက်တွင် *ouk dwěng*, “under the house ;” အိမ်ခိုးအောက်သို့လာ *ieng mōꜥ ouk thō la*, “come under the roof of the house.”

ထက် *htět*, subst. form အထက် *ăhiēt*, “an upper part,” both in reference to time or place ; as ပြဿနထက်မှာ *pyăththěd htět hma*, or ထက်၌ *htět hnōit*, or ထက်တွင် *htět dwěng*, “in the top of the tower ;” ထက်သို့ *htět thō*, “to the top of ;” ထက်မှ *htět hmă*, or ထက်က *htět gă*, “from the top of.” ထက် *htět*, when used by itself implies “beyond ;” as အထိုင်းထက် *ădōingꜥ htět*, “beyond measure.”

ရှေ့ *shé*, subst. form အရှေ့ *ăshé*, “an anterior part ;” as အိမ်ရှေ့မှာ *ieng shé hma*, or ရှေ့၌ *shé hnōit*, ရှေ့တွင် *shé dwěng*, “in front of” or “before the house ;” ရှေ့သို့ *shé thō*, “to the front ;” ရှေ့မှ *shé hmă*, and ရှေ့က *shé gă*, “from the front of.”



နောက် *nouk*, subst. form အနောက် *ānouk*, “a posterior part ;” as အိမ်နောက်  
 မှာ *ieng nouk hma*, or နောက်၌ *nouk hnōit*, or နောက်တွင် *nouk dxcəng*,  
 “behind, abaft, in rear of the house ;” ငါ့နောက်သို့လိုက်ပါ *gna nouk*  
*thō lōik ba*, “follow after me, follow me ;” ငါ့နောက်မှ *gna nouk hmă*, or  
 နောက်ကထွက်သွား *gna nouk gǎ htwět thwa*, “depart from after,” or  
 “begone from me.” When referring to time, the simple causal  
 affix is omitted and အခါ *ākha*, “time,” is understood or expressed ;  
 as မင်းကြီးလာတော်မူသောနောက်အိမ်ရှေ့မင်းတက်၍ *měngꜥ gyeeꜥ la dāū*  
*mōō thǎū nouk ieng shé mǝngꜥ tět rweꜥ*, “after the arrival of the king, the  
 heir-apparent rose and,” &c.

ပါး *paꜥ*, subst. form အပါး *āpaꜥ*, “contiguity ;” as နားပါးမှာ *naꜥ paꜥ hma*,  
 or ပါး၌ *paꜥ hnōit*, or နားပါးတွင်သာသာပြောသည် *naꜥ paꜥ dxcəng thatha*  
*pyǎū thee*, “(he) whispers in the ear,” lit. “speaks gently in the con-  
 tiguity of the ear.”

ပြင် *pyěng*, subst. form အပြင် *āpyěng*, “an outer part ;” as အိမ်ပြင်မှာ  
*ieng pyěng hma*, or ပြင်၌ *pyěng hnōit*, or ပြင်တွင် *pyeng dxcəng*, “with-  
 out the house ;” ဝင်လယ်ပြင်သို့သွားပြီး *pěnglay pyěng thō thwaꜥ byeeꜥ*, “(he)  
 went out to sea ;” ပြင်မှ *pyěng hmă*, or ပြင်က *pyěng gǎ*, “from out.”

ဝ *pǎ*, subst. form အဝ *āpǎ*, “an outer part ;” the same in application as  
 the preceding one.

ဦး *ōōꜥ*, subst. form အဦး *āōōꜥ*, “a head, or beginning ;” as ကမ္ဘာဦးမှ  
*kānbhǎ ōōꜥ hmă*, “from the beginning of creation ;” ကမ္ဘာဦးမှာ *kānbhǎ ōōꜥ*  
*hma*, or ဦး၌ *ōōꜥ hnōit*, or ဦးတွင် *ōōꜥ dxcəng*, “in the beginning of the  
 creation.”

လယ် *lay*, subst. form အလယ် *ālay*, “a middle part, the midst ;” as



အိမ်လယ်မှာ *ieng lay hma*, or လယ်၌ *lay hnõit*, or လယ်တွင် *lay dwěng*,  
 “in the midst of the house;” အိမ်လယ်သို့ *ieng lay thō*, “to the midst  
 of the house.”

ထဲ *htai*, subst. form အထဲ *ăhtai*, “an interior part;” as အိမ်ထဲမှာ *ieng htai hma*,  
 or ထဲ၌ *htai hnõit*, or ထဲတွင် *htai dwěng*, “within the house;”  
 အိမ်ထဲက *ieng htai gǎ*, or ထဲမှထွက်သွား *htai hmǎ twět thwa*, “depart  
 from out of the house;” ထဲသို့ *htai thō*, “in unto.”

နား *na*, subst. form အနား *ăna*, “a side part;” as အိမ်နားမှာ *ieng na hma*,  
 or နား၌ *na hnõit*, or နားတွင် *na dwěng*, “alongside the house, by the  
 house;” သင်္ဘောနားသို့ *thěng bhǎu na thō*, “up to and alongside of the  
 ship;” နားမှ *na hmǎ*, or နားက *na gǎ*, “from alongside.”

နီး *nee*, subst. form အနီး *ănee*, “a near part;” as အိမ်နီးမှာ *ieng nee hma*,  
 or နီး၌ *nee hnõit*, နီးတွင် *nee dwěng*, “near the house;” နီးသို့ *nee thō*,  
 “up to near;” နီးမှ *nee hmǎ*, or နီးက *nee gǎ*, “from near.”

ရင်း *rěng*, “to be near, close;” used in the same way as နီး *nee*.

ဝေး *wé*, subst. form အဝေး *ăwé*, “distance;” as အိမ်ဝေးမှာ *ieng wé hma*,  
 or ဝေး၌ *wé hnõit*, ဝေးတွင် *wé dwěng*, “afar from the house;” အိမ်ဝေးသို့  
*ieng wé thō*, “to a distance from the house;” အိမ်ဝေးမှ *ieng wé hmǎ*, or  
 ဝေးက *wé gǎ*, “from a distance from the house.”

ထံ *htǎn*, subst. form အထံ *ăhtǎn*, “nearness, presence;” used only with  
 the names of animate objects; as မင်းကြီးထံသို့ပြေးပြီး *měng gye htǎn*  
*thō byé byee*, “(he) fled to the presence of the king;” ထံ၌ *htǎn hnõit*,  
 ထံမှာ *htǎn hma*, or ထံတွင် *htǎn dwěng*, “in the presence of;” ထံမှ *htǎn*  
*hmǎ*, or ထံက *htǎn gǎ*, “from the presence.”

အိ *tshee*, subst. form အအိ *ătshee*, “presence, nearness;” the same in

meaning and application, as the preceding ; as မင်းကြီးဆီသို့ *měnggyee tsheethō*, “to the presence of the king.”

ဆုံး *tshōön*, subst. form အဆုံး *ātshōön*, “an end, final,” is chiefly used in the comparison of adjectives but when with nouns, it implies “throughout, to the end of ;” as အသက်ဆုံးသို့ *āthēt tshōön thō*, “through life ;” sometimes the root ထက် *htēt*, implying “upper, uppermost,” precedes, and then the final causal affix is omitted ; as အသက်ထက်ဆုံး *āthēt htēt tshōön* “to the end of life, throughout life.”

ညာ *gnya*, subst. form အညာ *āgnya*, “an upper or superior part,” applied only to position ; as ပြည်ညာသို့ *pyee gnyathō*, “up the country ;” မြစ်ညာသို့ *myeet gnya thō*, “up the river.”

ကျေ *kyé*, subst. form အကျေ *ākyé*, “a lower or inferior part,” only used in reference to position ; as မြစ်ကျေသို့ *myeet kyé thō*, “down the river ;” လမ်းကျေသို့ *lăn kyé thō*, “down the road.” This, and the preceding one are seldom used combined with any other causal affix than သို့ *thō*, they are also used adjectively without an affix ; as အထက်မြစ်ညာ မြို့များက *āhtēt myeet gnya myō myaḥ gǎ*, “from the various towns up the river,”

တွင်း *twěng*, subst. form အတွင်း *ātweñg*, “an inner part ;” as အိမ်တွင်းမှာ *ieng twěng hma* or တွင်း၌ *twěng hnōit*, or တွင်းတွင် *twěng dweñg*, “in the house ;” အိမ်တွင်းသို့ရောက်ပြီးမှ *ieng twěng thōrouk byee hmǎ*, “having arrived into the interior of the house.”

ရှိရာ *shiera*, from ရှိ *shie*, “to be,” and ရာ *ra*, a participial termination, vide p. 35 ; as in အသေကောင်ရှိရာ၌ *āthégoung shiera hnōit*, rendered “where the carcase is,” lit. “in the sphere of existence of the carcase.”

The above are in most common use, they can scarcely be styled causal affixes, except in that they are used to express certain relations of nouns. Sometimes the final simple causal affix is omitted; as in အိမ်နားရှောက်သောလမ်း *icng naꣳ shouk thǎũꣳ lǎnꣳ*, “the road passing near the house,” here နား *naꣳ*, “near,” has no causal affix after it; စစ်သူကြီး ဆီရောက်လျှင် *tsect thōō gyeeꣳ tshee rouk hlyěng*, “having arrived in presence of the General.” Also frequently after a participle; as ပြောသည်နောက် *pyǎũ thee nouk*, “after the speaking.” For the use of the honorific affix တော် *dāũ*, in connection with this class of affixes; vide page, 66.

The following roots also express some of the relations of nouns and may therefore be considered causal affixes :

အထိုင်း *ǎdōingꣳ*, from ထိုင်း *tōingꣳ*, “to measure, estimate,” implies “according to;” as မှတ်စာရင်းအထိုင်း *hmǎttsarengꣳ ǎdōingꣳ*, “according to the catalogue.” Sometimes abbreviated to ထိုင်း *tōingꣳ*.

အညီ *ǎgnyee*, from ညီ *gnyee*, “to be even, like,” has the same signification as the preceding, but chiefly used in connection with the affix နှင့် *hneng*; as နှင့်အညီ *hneng ǎgnyee*, “like as,” &c.

ထိုင်အောင် *tōingoung*, subst. form အထိုင် *ǎtōing*, “arrival at, attainment,” and အောင် *oung*, “completion, fulness;” implies, “as far as;” as အိမ်ထိုင်အောင် *ieng tōingoung*, “as far as the house.” After words of time, or participles of active verbs, it implies “until;” as ဤနေ့ထိုင်အောင် *ce né tōingoung*, “until this day;” သွားသည်ထိုင်အောင် *thwaꣳ thee tōingoung*, “until the going or until he goes.” Sometimes in the first example the causal affix ဝင် *dxěng*, “in,” or a synonymous



one is superadded; as ဤနေ့တိုင်အောင်တွင် *ee né tōing ounṅ dwěng*, “On, and up to the present day;” တိုင်အောင် *tōing ounṅ*, has the objective affixes expressed, or understood with the noun it governs.

တိုင်တိုင် *tōing tōing*, subst. form အတိုင် *ātōing*, as above reduplicated; implies “through, throughout;” as ပြည်တိုင်တိုင် *pyee tōing tōing*, “through or throughout the country.” With words of time, or the participles of active verbs, it implies “during;” as မွန်းလွဲတိုင်တိုင် *mwonṅ lwai tōing tōing*, “during the afternoon;” သွားသည်တိုင်တိုင် *thwaṯthee tōing tōing*, “during the going.”

ဝန်းကြပ် *wōnṅ kyěng*, “a circle;” ဝန်းပတ် *wōnṅ pāt*, ditto, from အဝန်း *awōnṅ*, “a circle,” and အပတ် *āpāt*, “a circle,” and ပတ်လည် *pātlee*, from အပတ် *āpāt*, “a circle;” and လည် *lee*, “to turn,” all imply “around;” as အိမ်ဝန်းကြပ် *ieng wōnṅ kyěng*, or အိမ်ဝန်းပတ် *ieng wōnṅ pāt*, or အိမ်ပတ်လည် *ieng pātlee*, “around or round about the house.”

ပတ်လုံး *pāt lōōnṅ*, from အပတ် *āpāt*, “a circle;” and ပန်လုံး *pān lōōnṅ*, from အပန် *āpan*, “a circle,” and အလုံး *āloonṅ*, “rotundity,” are applied to nouns of time, and imply “during;” as တလပတ်လုံး *tā lā pāt lōōnṅ*, “during a month, in the whole period of a month;” တလပန်လုံး *tā lā pān lōōnṅ*, ditto.

လျှာ *lya*, “all, the whole,” implies, when used with words of time, “during;” as တသက်လျှာ *tā thět lya*, “during life.”

ခွဲ *rwé*, a conjunction, implying “as much as,” is often connected with a noun by သ *thă*, a contraction of the connective affix သော *thău*, and implies, when affixed to words of time, “during;” as အသက်သခွဲ *athět thărwé*, “during life.”



အလျောက် *ălyouk*, “to be fit, suitable, consistent with,” is used as an affix to imply “according to ;” as အပြစ်မှားအလျောက် *ăpyeet hmaꣳălyouk*, “according to one’s sins ;” အလိုတော်အလျောက် *ălō dāūălyouk* “according to the royal wish.”

ရောက် *rouk*, “to arrive at, obtain,” implies “up to, unto ;” as ဤမှစ၍ မြို့ရောက် *ee hmă tsă rwé myōrouk*, “from here unto the city ;” တရှောက်လုံးမြို့ရောက် *tă shouk löönꣳ myōrouk*, “all the way to the city.”

အရင် *ărěng*, “before,” in reference to time ; as ငါအရင်လာရောက်ပြီး *gnaărěng la rouk byeeꣳ*, “he arrived before me.” It is also an adjective ; as အရင်မယား *ărěng mǎyaꣳ*, “a former wife.”

ရှောက် *shouk*, “to cross over,” is used as an affix implying “across, over ;” as တံတားရှောက် *tădaꣳ shouk*, “across the bridge.”

ကြောင်း *gyoungꣳ*, “business, affair,” is used in the sense of “by,” as in the sentence ; ဤမြို့ကထိုမြို့ရောက်ရေကြောင်း *ee myō gǎ htō myōꣳrouk régyoungꣳ*, “from this city to that city by water.”

The application of these causal affixes is by no means confined to nouns substantives, but any word however compounded or even a whole sentence, if it be the agent, or subject of a verb, and in the participial form of သည် *thee*, may be inflected with the corresponding affixes ; as လူတယောက်သည်ကုလားထိုင်ခွံထိုင်နေသည်ကိုမြင်လျှင် *lōō tăyouk thee kōōlaꣳ htōing hnōit htōing néthee gō myěng hlyěng*, “should you see a person sitting in a chair ;” here the whole sentence, except the two last words, is the object (“a person sitting in a chair,”) of the verb “see,” and therefore takes the objective affix ကို *gō* ; and so with any other causal affix the construction may require.

Causal affixes are sometimes found connected to their nouns by the connective affix *သော* *thǎñ*, or *သည့်* *thee*; as *ဘုရားသခင်မျက်နှာတော်သောအားဖြင့်* *phööraṣthăkhěng myěthna dāū thǎñ aaḥpyěng*, “by means of the countenance of the Deity.”

But only those causal affixes, that express some substantive quality are thus connected; as *အားဖြင့်* *aaḥpyěng*, which is composed of *အား* *aaḥ*, “force,” and *ဖြင့်* *pyěng*, “ditto;” such an affix as *ဝိ* *kō*, could not be so connected except to convey an *indefinite* idea; such as of time in the phrase *တစ်ခဏသို့တား* *tă nê thă hnōit gaḥ*, “for once upon a time, on a certain day;” here the indefinite idea is conveyed by the use of the connective affix *သ* *thǎ*, with a causal affix *၌* *hnōit*, which does not express any substantive idea.

The above will be sufficient to shew the manner in which compounds are formed to express the various relations of nouns rendered in other languages by the use of prepositions.

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*On the use and application of THE HONORIFIC AFFIX OR INCREMENT တော်* *dāū*,  
in connection with nouns.

*တော်* *dāū*, the honorific affix, is an adjective implying “excellent, superlative,” (i.e. not an inherent quality of excellence, as an “excellent man;” but rather, “appertaining or belonging to what is excellent”) and is affixed to the names, or to the nouns implying the actions, words, property or any thing in any way connected with divine, regal, or sacred persons or things, and is always attached immediately to the noun, before all other affixes whether of gender, number, or case;

ကျွန် *kywŏn*, “a slave;” ကျွန်တော် *kywŏn dāū*, “the slave of an excellent person,” i. e. “your excellency’s slave;” “I,” (inferior;) ကျွန်တော်တို့ *kywŏn dāū dō*, the same in the plural “We,” inferior; ကျွန်မ *kywŏn mā*, “a female slave;” ကျွန်တော်မ *kywŏn dāū mā*, “I,” (feminine inferior;) ကျွန်တော်မတို့ *kywŏn dāū mādō*, “We,” (fem. plur. inf.) When used with nouns to which a compound causal affix is attached, တော် *dāū*, is not applied to the original noun, but to the root of the affix; as သခင်ဘုရား။ ကိုယ်နောက်တော်သို့ ငါလိုက်ပါမည် *thākēng hpŏŏraꣳ ။ kōh nouk dāū thō gna löik ba mee*, “my Lord and Master, thee will I follow.” For the application and use of this affix with verbs, Vide under Verb, *honorific mood*.

#### PRONOUNS.

In the Burmese language there are no pronouns adjective, or pronouns relative, both being expressed by the modified use of the pronoun substantive.

#### PRONOUN SUBSTANTIVES.

ငါ *gna*, “I,” mas. or fem. used when addressing an inferior, or when speaking to, or of one’s self.

ငါတို့ *gnadō*, “We,” plur. of the above, mas. or fem. Also when great personages are speaking of themselves, sometimes in such cases the final တို့ *dō* is only used; as ငါတို့၏အမှာတော်အတိုင်း *gnadō ee āhma dāū ādōingꣳ*, “according to our order,” or တို့၏အမှာ *dō ee āhma*, &c.

ကျွန်နု *kywŏnnŏŏk*, or အကျွန်နု *ākywŏnnŏŏk*, “I,” mas. or fem. used when addressing an equal, or speaking in a familiar manner of one’s self; is pronounced, and commonly written; ကျနု *kyānŏŏk*, and sometimes



ကျွတ် *kyōōk*. ကျွန်ုပ်တို့ *kywōnnōōkdō*, plur. of the above ; also ကျွန်ုပ်တို့ *kyānōōkdō*, or ကျွတ်တို့ *kyōōkdō*.

ကျွန်တော် *kywōndāū*, “ I,” mas. sing. used to a superior, “ your slave, servant.”

ကျွန်တော်တို့ *kywōndāūdō* plur. of the above.

ကျွန်တော်မ *kywōndāūmā*, fem. of ကျွန်တော် *kywōndāū*.

ကျွန်တော်မတို့ *kywōndāūmādō*, plur. of the preceding.

အကျွန် *ākrywōn*, “ I,” mas. used when addressing a superior, “ your slave,” &c.

အကျွန်တို့ *ākrywōndō*, plur. of the preceding

ကျွန်မ *kywōnmā*, or by abbrev. ကျမ *kyāmā*, is the feminine of အကျွန် *ākrywōn*. All these last are compounds of the root အကျွန် *ākrywōn*, “ a slave, subject.”

တပြည့်တော် *tābyēdāū*, “ I,” mas. used only when addressing a priest, or religious teacher, from တပြည့် *tābyē*, “ a disciple,” and တော် *dāū*, honorific.

ကိုယ် *kōh*, “ one’s self, myself, thyself, himself,” according to the context, and either mas. or fem. When by itself, it implies “ thou thyself: sometimes the personal pronouns are superadded ; as ငါကိုယ် *gnakōh*, “ I myself ;” သင်ကိုယ် *thēngkōh*, “ thou thyself ;” သူကိုယ် *thōōkōh*, “ he himself.”

ကိုယ်တို့ *kōhdō*, by corruption ကိုယ်ရိ *kōh rō*, plur. of the preceding ; when by itself, it implies “ ye yourselves ;” ငါတို့ကိုယ် *gnadōkōh*, “ we ourselves ;” သူတို့ကိုယ် *thōōdōkōh*, “ they themselves.” It is often variously reduplicated with မိမိ *miemie*, and other cognate words ; as



မိမိကိုယ် *miemie kōh*, ကိုယ်ရှင် *kōh shěng*, ကိုယ်ကြပ် *kōh gyāt*, ကိုယ်ထိုင် *kōh dōing*.

မိမိ *miemie*, same as ကိုယ် *kōh*, မိမိတို့ *miemie dō*, plur. မိမိ *miemie*, is used chiefly, when speaking of the 2nd, and 3rd persons.

ကိုယ်တော် *kōh dāū*, “Thou,” mas. or fem. used when addressing superiors.

တကာ *tāga*, “Thou,” used by a priest when addressing a layman respectfully, implies “a supporter of religious characters and institutions.”

တကာမ *tāga mā*, fem. of the preceding.

ကွယ် *kway*, mas. and fem. “Thou,” used when addressing equals, and kindly to inferiors ; ကွယ်တို့ *kway dō*, the corresponding plur. sometimes corrupted into ကွယ်ရီ *kway rō*, and ကရီ *kārō*,

မင်း *měng*, mas. and sometimes fem. “Thou,” used to inferiors, or familiarly to equals ; မင်းမ *měng mā*, fem. of the preceding.

မောင်မင်း *moung měng*, mas. “Thou,” used to inferiors.

မောင်ရှင် *moung shěng*, a term of compellation, addressed to men younger than one's self, and commonly by women.

ကိုရှင် *kō shěng*, a term of compellation used to men ; from အင်ကို *ākkō*, “an elder brother,” and အရှင် *āshěng*, “Sir.”

သင် *thěng*, mas. and fem. “Thou,” when used colloquially somewhat inferior, chiefly used in writing, and has no reference to relative condition ; သင်တို့ *thěng dō*, the plural, when used in reference to a single person, is honorific ; as ဘုရားသင်တို့အမှာတော်အမိန့် *hpōōra: thěng dō āhma dāū ādōing*, “My Lord, in conformity to your Lordly mandate.” သင်မ *thěng mā* is also used in the feminine.

နင် *něng*, mas. and fem. “Thou,” used to inferiors, and to animals.

ချင်း *khyěng*, “ You,” mas. or fem. used only in the phraseology of the Courts of Law, from အချင်း *ākhyěng*, “ a companion.”

သူ *thōō*, “ he, she, or it,” is chiefly used substantively, implying “ a person ;” as ကောင်းသောသူ *koungṣṥhăŋ thōō*, “ he that is good, a good person ;” ထိုသူ *htōthōō*, “ that person.” သူ *thōō* is used by implication as a substantive, exactly similar to the words “ he” and “ she,” in the sentence “ I am he, I am she.”

### PRONOUN ADJECTIVES

Are expressed in the Burmese language by the use of the possessive case of their respective personal pronouns ; the affix ဤ *ce*, of the possessive case is however seldom expressed ; as ငါအိမ် *gnaieng*, “ my house,” for ငါဤအိမ် *ṅnaeeieng*, “ the house of me ;” ကျွန်ုပ်မယား *kywōnnōōk māya*, “ my wife.” When those pronouns are used which are compounds of the honorific affix တော် *dāū*, it (the honorific affix) is always applied to the substantive ; as ကိုယ်တော် *kōh dāū*, “ your excellency,” ကိုယ်အဖတော် *kōh āhpă dāū*, “ your excellency’s father.”

Pronominal adjectives may be connected to nouns by the relative increment သော *thăŋ*, in the same way as common adjectives ; as သု သောဥစ္စာ *thōō thăŋ ōōtṣṣa*, “ another’s goods ;” or သုဤဥစ္စာ *thōō ce ōōtṣṣă*, “ the goods of another.” This is because သော *thăŋ*, is an affix of the present time, as is also the time inherent in the possessive case of a noun ; so that either may be attached to a pronoun, when used with an appellative to express a present pronominal attribute of such appellative.

သု *thōō*, is used to express “ of or belonging to another ;” as သုဥစ္စာ *thōō*

*ööstsa*, “another’s goods;” သုအသရေ *thōö äthäre*, “another’s reputation.”

ရင်း *reng*, “one’s own,” seems indefinitely applied and may be either prefixed, or affixed. In the latter case the personal pronoun in the possessive case is prefixed, and it then refers to that person; as ရင်းဥစ္စာ *réng ööstsa*, implies “one’s own property, i. e. “personal property” indefinitely considered; ငါ၏ဥစ္စာရင်း *gna ce ööstsa réng*, “my own property.”

#### THE DEMONSTRATIVE AND INTERROGATIVE PRONOUNS

Are properly adjectives, and connected to the noun substantive by the usual connective သော *thäü*, which however is seldom expressed; as ထိုသူ *htō thōō*, “that person,” properly ထိုသောသူ *htō thäü thōō*, “the person who is that.”

ဤ *ce*, or သည် *thee*, “this;” as ဤသူ *ce thōō*, “this person;” သည်လူ *thee lōō*, “this man;” used according to the euphony.

ထို *htō*, “that;” as ထိုလူ *htō lōō*, “that man.” Sometimes reduplicated to form a plural; as ထိုထို *htō htō*, “those others;” ထိုထိုမင်းတို့ *htō htō mēng dō*, “kings of other countries, foreign monarchs.”

ထင် *yěng*, “that, that same;” ထင်အခါ၌ *yěng äkha hnóit*, “at that same time,” alluding to something past.

ဟော့ *houk*, ဟို *hō*, ဟုက် *hōö*, “that,” generally used in conversation, where the thing is pointed at. Vide Adverbial Compounds of these pronouns.

အနည်း *ānee*, အို *ō*, “that,” used when a thing is pointed at; the first is somewhat exclamatory.



သင်း *thěng*, mas. fem. or neut. “this or that;” chiefly used substantively;

as ဘယ်သင်း *bhaythěng*, “who or what;” ထိုသင်း *htōthěng*, “that;”

ကောင်းသင်း *koungthěng*, “that, or this good person, or thing.”

ကဲ့သို့ *gāithō*, the causal affix “like, such as,” is used adjectively in con-

nection with any of the demonstrative pronouns; as ဤကဲ့သို့သောလူ

*ee gāithōthăŭ lōō*, “a man such as this;” ထိုကဲ့သို့သောလူ *htō gāithō thăŭ*

*lōō*, “a man such as that.”

အတိ *ādie*, “what!” interrogative pronoun.

အဘယ် *ābhay*, “what,” most common; frequently when combined with

words it is contracted to အဘဲ *ābhai*, or ဘယ် *bhay*; and when com-

pounded with either the pronoun သူ *thōō*, or the causal affix သို့

*thō*, it is often contracted to အ *ā*; as အသူ *āthōō*, “who? what person?”

for အဘယ်သူ *ābhaythōō*; အသို့ *āthō*, “how? in what manner, or sort?” for

အဘယ်သို့ *ābhaythō*. ဘယ် *bhay*, when combined with ဟာ *ha*, “mat-

ter, concern,” especially when used interjectionally, is often contracted

to ဘာ *bha*; as ဘာလည်း *bha lee*, “what? what is it?”—in full ဘယ်ဟာ

ရှိသည်လည်း *bhayhashie theelee*, “what thing, or matter is it?” Some-

times, provincially, the initial ဘ *bhă*, is permuted to ဇ *dză*; as

ဇာလည်း *dza lee*, for ဘာလည်း *bha lee*. In ancient parlance ဘယ် *bhay*,

was abbreviated into ပ *pă*; as ပသို့ *păthō*, for ဘယ်သို့ *bhaythō*.

When used with words of time, နံ *năñ*, from အနံ *ānăñ*, (the specific idea of time; as “a date, birth-day, anniversary, &c.”) is affixed; as

အဘယ်နံအရက် *ābhaynăñ ārēt*, “what date or day.”

When used in asking questions of number; as “how many?” the numeral နှစ် *hneet*, “two,” is used as a numeral adjunct, and inter-



venes between it and the generic affix ; as လူဘယ်နှစ်ယောက်ရှိသည်လာ *lōō bhay hneet youk shie thee la*, “ how many men are there ?” ဝလင်းဘယ်နှစ်လုံးရှိသည်လာ *pālēngꜻ bhay hneet lōōnꜻ shie thee la*, “ how many bottles are there ?” \* When asking an indefinite question, မျှ *hmyǎ*, “ as much as” is used in connection with the interrogative pronouns ; as ဘယ်မျှရှိသနည်း *bhay hmyǎ shie thǎ neeꜻ*, “ how much is there ? how many may there be ?”

အချား *ākhyāꜻ*, “ other ;” တချား *tākhyāꜻ*, “ another.”

မည် *mee*, မည်သည် *meethee*, မည်ရွာ *meerwa*, မည်ဝါ *meewa*, with their various reduplications, all express “ what, whatever ;” as မည်သူ *meethōō*, “ who ever.” Sometimes the interrogative အဘယ် *ābhay*, is superadded ; as အဘယ်မည်သောသူ *ābhay meethǎũ thōō*, “ whosoever,” antecedent, and relative combined.

ဤမည် *ee mee*, “ such,” indefinite.

အကြင် *ākhyēng*, “ whatever ;” as အကြင်သူ *ākhyēng thōō*, “ whoever.” When used with words of time နံ *nǎn*, is superadded.

သို့ *thō*, the affix of the objective case is often found having a signification in the Burmese language, which can only be rendered by the English pronoun “ thus, like that ;” it must be borne in mind that this root conveys the abstract idea of motion towards, and then its use may be more easily understood, it is seldom used except in compounds ; as သို့က *thō gǎ*, “ hence ;” သို့မဟုတ် *thō mǎhō*, “ if such be not the case, or else.”

When သို့ *thō*, is affixed to a demonstrative or interrogative pronoun it has a similar power ; as ဤသို့သောသူ *ee thō thǎũ thōō*, “ a man such as

\* This idiomatic peculiarity perhaps arose from the probable mode of counting being by couples.

this, a man who has attained to this ;” ဤသို့သောအရာ *eethō thăŭ āra*, “an affair such as this ;” ထိုသို့ *htō thō*, “such as that ;” ဘယ်သို့ *bhaythō*, “such as what ?” Or to express its meaning exactly, သို့ *thō*, in signification bears exactly the same relation to ထို *htō*, “that ;” that “there for,” does to “there.”

နီ *nō*, “thus,” a corruption of the preceding.

The demonstrative and interrogative pronouns are compounded with the causal and other affixes, to form cognate adverbs, conjunctions, &c.

ဤ *ee*, and its compounds.

ဤက *ee gă*, and ဤမှ *ee hmă*, “hence,” from ဤ *ee*, “this,” and က *gă*, and မှ *hmă*, “from.”

ဤကြောင့် *ee gyōng*, “on this account,” from ကြောင့် *gyōng*, causal affix.

ဤမှာ *ee hma*, “thus,” from မှာ *hma*, “in,” causal affix.

ဤမူကား *ee mōō ga*, “thus, in reference to this,” from မူကား *mōō ga*, causal affix, q. v.

ဤသို့ *eethō*, “such as this, of such a kind or tendency as this,” from သို့ *thō*, causal affix, q. v.

ဤသို့မှ *eethō hmă*, or ဤသို့က *eethō gă*, “hence, from such sort,” from ဤသို့ *eethō*, and မှ *hmă*, and က *gă*.

ဤသို့ကြောင့် *eethō gyōng*, or ဤသို့သောကြောင့် *eethō thăŭ gyōng*, “on account of such being the case, therefore,” from ဤသို့ *eethō*, and ကြောင့် *gyōng*, causal affix, q. v.

ဤမဟုတ် *ee mǎ hō*, “or,—or else,—otherwise,—if not thus,” from ဤ *ee*, “this,” မ *mǎ*, “not,” and ဟုတ် *hō*, “true, right, the case.”

ဤနည်းတူ *cenec:tōō*, “such as this,” from ဤ *ee*, “this,” နည်း *nee*, “manner,” and တူ *tōō*, “similar.”

သည် *thee*, may be used instead of ဤ *ee*, with any of the above compounds where euphony requires.

ထို *htō*, and its compounds.

ထို *htō*, has exactly the same compounds as the preceding, “that” being inserted in the place of “this.”

ယင် *yěng*, and its compounds.

ယင်သို့ *yěngthō*, “it being thus, if so;” ယင်သို့မဟုတ် *yěngthō mǎhō*, “it not being so, if not so.”

အဘယ် *ābhay*, or ဘယ် *bhay*, and its compounds.

အဘယ်သို့ *ābhaythō*, or ဘယ်သို့ *bhaythō*, abbrev. အသို့ *āthō*, and corrupted to အနို့ *ānō*, “how? where to?” from သို့ *thō*, causal affix, q. v. နည်း *nee*, “manner, kind,” is sometimes added; as အဘယ်သို့နည်း *ābhaythōnee*, “in what like manner?”

ဘာပြုလို့ *bhapyōōlō*, “why? wherefore?” from ဘယ် *bhay*, “what?” ဟာ *ha*, “thing,” ပြု *pyōō*, “to do,” and လို့ *lō*, “to want,” lit. “wanting to do what thing?” often colloquially pronounced ဘာဘူ *bhabhōō*, and provincialized to ဇာပြုလို့ *dza pyōōlō*.

ဘယ်က *bhaygǎ*, or ဘယ်မှ *bhayhmǎ*, “whence?” from မှ *hmǎ*, “from,” causal affix, q. v.

ဘယ်ကို *bhaygō*, “what? whence?” from ကို *gō*, causal affix, q. v.

ဘယ်မှာ *bhayhma*, “where? wherein?” from မှာ *hma*, “in;” causal affix.

ဘယ်ကြောင့် *bhaygyoung*, “why? wherefore? for what reason?” from ကြောင့် *gyoung*, causal affix, q. v.



ဘယ်သို့က *bhaythōgă*, or ဘယ်သို့မှ *bhaythōhmă*, “how? why? wherefrom? whence?” from ဘယ်သို့ *bhaythō*, “such as what?” and မှ *hmă*, and က *gă*, causal affixes.

ဘယ်သို့မှာ *bhaythōhma*, “whence? wherein? in which ease?” from ဘယ်သို့ *bhaythō*, and မှာ *hma*, causal affix.

ဘယ်ကြောင့်နည်းဟူကား *bhaygyoṁngneeḥōōmōōgaḥ*, or ဘယ်သောကြောင့်နည်း &c. *bhaythăṁgyoṁngneeḥ*, &c.; or ဘယ်သို့ကြောင့်နည်း &c. *bhaythōgyoṁngneeḥ*, &c.; or ဘယ်သို့သောကြောင့်နည်းဟူကား *bhaythōthăṁgyoṁngneeḥōōmōōgaḥ*, “on account of which matter, to wit, wherefore, (not interrogative) because,” from ဘယ် *bhay*, or ဘယ်သို့ *bhaythō*, ကြောင့် *gyoṁng*, causal affix, နည်း *neeḥ*, “manner, way, method,” ဟူ *hōō*, connective affix, and မူကား *mōōgaḥ*, causal affix.

သို့ *thō*, and its compounds.

သို့ရာ *thōra*, “thus,” v. p. 36.

သို့ကြောင့် *thōgyoṁng*, “wherefore, (not interrogative) on that, or this account,” from သို့ *thō*, and ကြောင့် *gyoṁng*, causal affix.

သုံဝင် *thōtsēng*, “as much as, the same as,” from သို့ *thō*, “unto,” and ဝင် *tsēng*, “to attain.”

သို့တပြီး *thōtăbyeeḥ*, or သို့တပြီးကား *thōtăbyeeḥgaḥ*, “therefore, although being so,” from သို့ *thō*, “unto,” တ *tă*, formative prefix, ပြီး *byeeḥ*, “fulfilment, attainment to,” and ကား *gaḥ*, causal affix, lit. “having attained to this point; because of attainment to this point.”

သို့ပြီး *thōbyeeḥ*, “if so, being so, as having been so,” from သို့ *thō*, & ပြီး *byeeḥ*.

သို့ပြီးမှ *thōbyeeḥhmă*, “after being so, when it has been so,” from သို့ပြီး *thōbyeeḥ*, and မှ *hmă*, causal affix.



သို့ဖြစ် *thō hpyeet*, “wherefore, therefore,” from သို့ *thō*, and ဖြစ် *hpyeet*, “to be ;” it is generally connected to the rest of the sentence by ရှိ *rwé* ;  
 သို့ဖြစ်လျှင် *thō hpyeet hlyěng*, “such having been the case,” or “should such be the case.”

သို့မို့ *thō mō*, “therefore, if so,” from သို့ *thō*, and မို့ *mō*, “because ;” မို့မို့ *nō mō*, corrupt.

သို့မှ *thō hmă*, or သို့က *thō gă*, “hence, from this, whence,” applied to place or manner, from မှ *hmă*, and က *gă*, causal affix.

သို့မှာ *thō hma*, “therein, wherein ;” applied to manner, or place.

သို့မဟုတ် *thō mǎhō*, “or else, if not so, such not the case,” from သို့ *thō*, “thus,” မ *mă*, “not,” and ဟုတ် *hō*, “right, true, the case.”

သို့တမူနိ *thō tǎ mǒñ*, “as much as, the same as, about the same ;” from သို့ *thō*, တ *tǎ*, formative prefix, and အမူနိ *ǎmǒñ*, “again.”

သို့တမူကား *thō tǎ mōō ga*, “therefore, for the above reason,” also the exceptive conjunction “but,” from သို့ *thō*, တ *tǎ*, formative prefix, မူကား *mōōga*, causal affix, “regarding, in reference to.”

သို့မချည်း *thō mǎkhyee*, “if not so, therefore,” in the sense of “because not so, if not so,” from သို့ *thō*, မ *mă*, “not,” and ချည်း *khyee*, “nothing but.”

သို့သောလည်း *thō thǎũ lee*, “notwithstanding it is so, nevertheless,” from သို့ *thō*, သော *thǎũ*, connect. affix, and လည်း *lee*, “moreover.”

သို့မျှ *thō hmyǎ*, “so much,” from သို့ *thō*, and မျှ *hmyǎ*, “as much as.”

မည် *mee*, and its compounds.

မည်သို့ *mee thō*, “of what sort ?” မည်သို့လူ *mee thō lōō*, “what sort of man ?”

မည်သို့သောအရာ *mee thō thǎũ ǎra*, “what sort of an affair ?”

မည်မျှ *mee hmyă*, “so much,” indefinite ; as အဖိုးမည်မျှထိုက်၏ *ăhpōꣳ mee hmyă htōik ee*, “the price is so and so.”

အချားသို့ *ăkhyāꣳ thō*, “aside, apart, elsewhere,” from အချား *ăkhyāꣳ*, “another, separate,” and သို့ *thō*, “to, towards.”

ဟို *hō* is combined with the locative affixes မှာ *hma*, “in,” and မှ *hmă*, “from,” to form adverbs of place when the object is pointed at or otherwise designated ; the sound of the pronoun is prolonged or shortened according to the relative distance ; as ဟုတ်မှာ *hohma*, “there,” when comparatively near ; ဟိုမှာ *hōhma*, when further ; and ဟော့ဟော့မှာ *houhma*, when at a still greater distance.

#### On rendering of the Pronoun Adjective—None.

The only way of expressing the idea of “none,” in the Burmese language, is by the use of the interrogative pronoun ဘယ် *bhay*, “what?” မျှ *hmyă*, “as much as,” and မ *mă*, “not ;” as ဘယ်သူမျှမရှိပါ *bhay thōō hmyă mă shie ba*, “there is no one,” lit. “there is not so much as what person ;” it is to be borne in mind that all causal affixes always precede the adverb မျှ *hmyă* ; as ဘယ်သူအားမျှမဆိုနှင့် *bhay thōō aaꣳ hmyă mă tshō hněng*, “tell it to no one,” lit. “tell it not so much as to what person :” or မျှ *hmyă*, may be omitted ; as အဘယ်သူအားမပြောနှင့် *ăbhay thōō aaꣳ mă pyăũ hněng*, “speak not to what person,” i. e. “to no one.” ဘာမယူ *bha mă yōō*, “take not any thing ;” ဘာကိုမျှငါမတွေ့နိုင်ဖူး *bha gō hmyă gna mă twé hnōing byeeꣳ*, “I have been able to find nothing,” lit. “I have not been able to find so much as what thing ;” sometimes မည်သည် *meethee*, “whatever,” is substituted for ဘယ် *bhay* ; as မည်သည်သူမရှိ *meethee thōō mă shie*, “there is none.”

The same idea is also conveyed by the use of the numeral  $\infty$  *tă*, “one ;” a generic affix ; the word  $\text{မျှ}$  *hmyă* ; and the negative particle  $\text{မ}$  *mă*, and then no individual of the class expressed by the generic affix is implied ; as  $\text{လူတယ်နှစ်ယောက်ရှိသည်လား}$  *lōō bhay hneet youk shie thee la*, “how many men are there ?”  $\text{တယောက်မျှမဟိ}$  *tă youk hmyă mă hie*, “no one, i. e. “not so much as one person ;” sometimes the word  $\text{မျှ}$  *hmyă* is omitted, and the persistive affix  $\text{လေ}$  *lé*, introduced ; as  $\text{တပြားလေမဟိ}$  *tă byaḥ lé mă hie*, “there is not a single flat thing,” i. e. “piece of money.” Sometimes an interrogative verbal affix is used in connection with the negative ; as  $\text{ဘာလည်း}$  *bha leeḥ*, “what ?”  $\text{ဘာလည်းမဟိ}$  *bha leeḥ mă hie*, “nothing,” lit. “there is not what.”

“NEVER” is thus expressed ;  $\text{တရံတခါမျှမ}$  *tă rāntă kha hmyă mă*, “not so much as once ;” from  $\text{အခါ}$  *ākha*, and  $\text{အထိ}$  *āyăn*, “time.”

#### THE RELATIVE INCREMENT $\text{သော}$ *thăŭ*.

There is no relative pronoun properly so called in the Burmese language, but its place is supplied by the use of the connective affix  $\text{သည်}$  *thee*, or  $\text{သော}$  *thăŭ*, connecting the adjective with its noun ; as  $\text{ကောင်းသောလူ}$  *koungḥ thăŭ lōō*, “the man who is good.” In the same way any sentence however complicated may be connected with its noun ; as  $\text{ငါ့ကိုနေ့တိုင်းနေ့တိုင်းရိုက်လျက်သောသူ}$  *gna gō né dōingḥ né dōingḥ rōit lyēt thăŭ thōō*, “the man who keeps beating me day after day ;” when a verb in the present tense expresses the relative, the affix  $\text{သည်}$  *thee*, becomes the connecting affix ; as  $\text{ပြုသည်သူ}$  *pyōḥ thee thōō*, “the man who does, the doer ;”  $\text{ပြေးသည်သူ}$  *byéḥ thee thōō*, “the man who runs, the runner ;”  $\text{လာမည်သောသူ}$  *a mee thăŭ thōō*, “the man who shall come.”



## ADJECTIVES.

The adjective, as has been already stated, (*Introduction*) expresses the *present* attribute of an appellative, for this reason, any compound sentence, or any part of speech, if connected to the substantive by an affix of the present time, or by the substantive verb in the present tense, or by the affix *၏ ee*, of the possessive case, which last, as has been remarked, (*vide Introduction*), is itself but an affix of the present tense; becomes an adjective; as *ထွသောနှင်းဆီပွင့် hlă thăũ hněng꜁, tshee p꜁ěng*, or *ထွရှိသောနှင်းဆီပွင့် hlă shiethăũ hněng꜁ tsheep꜁ěng*, “a beautiful rose;” *သစ်ပင်၏အသီး theet pěngceăthee꜁*, or *သစ်ပင်၏ရှိသောအသီး theet pěng ee shiethăũăthee꜁*, “the fruit of the tree;” *မြို့သို့လမ်း myōthōlăn꜁*, or *မြို့သို့သောလမ်း myōthōthăũlăn꜁*, or *မြို့သို့ရှိသောလမ်း myōthōshiethăũlăn꜁*, “the road to the city;” *ယခုလူတို့ yăkhōŏ lōō dō*, or *ယခုရှိကြသောလူတို့ yă khōŏ shiekyăthăũlōō dō*, “the men that are now.” But it will be necessary to dwell, here, only upon the following three methods which are the most commonly in use.

1st. By *prefixing* the simple root, connected to the noun by the connective affixes *သည် thee*, or *သော thăũ*; as *ကောင်းသည်လူ koun꜁꜁ thee lōō*, or *ကောင်းသောလူ koun꜁꜁ thăũ lōō*, “the good,” or “a good man;” *ငယ်သည်လူ ခလေ gnaythee lōō gălé*, or *ငယ်သောလူ ခလေ gnaythăũ lōō gălé*, “a little boy;” *ထွသောမိန်းမ hlă thăũ mien꜁mă*, “a beautiful woman.”

2ndly. By *affixing* the simple root itself without any connecting affixes; as *လူကောင်း lōōkoun꜁꜁*, “a good man;” *လူခလေငယ် lōō gălé gnay*, “a little boy;” *မိန်းမထွ mien꜁mă hlă*, “a beautiful woman.”



3rd. By *prefixing* the root in the form of the 1st class of derivative nouns without any connective affix ; as အကောင်းလူ *ăgoung:lōō*, “ a good man ;” အငယ်လူခလေ *ăgnaylōō gālé*, “ a little boy ;” အလှမိန်းမ *ăhlă mien:mă*, “ a beautiful woman.” In this case the qualifying root is properly a substantive in the possessive case, the affix ဤ *ee*, being understood ; as အကောင်းဤလူ *ăgoung:ee lōō*, “ a man of goodness ;” and so on with the other examples. In this case, also the connective affix သော *thăŭ*, may be used ; as အကောင်းသောလူ *ăgoung:thăŭ lōō*, “ a good man ;” အလိမ္မာသောလူ *ăliemmathăŭ lōō*, “ a wise man.”

Should it be necessary to express the relations of any of these qualified nouns ; in the first and third cases, the noun itself is inflected with the causal affixes, or affix of number ; as ကောင်းသောလူဤ *koung:thăŭ lōō ee*, or အကောင်းလူဤ *ăgoung:lōō ee*, “ of a good man ;” ငယ်သောလူခလေရှိ *gnaythăŭ lōō gālé hpō*, or အငယ်လူခလေရှိ *ăgnaylōō gālé hpō*, “ for a little boy ;” ကောင်းသောလူတို့ *koung:thăŭ lōō dō*, or အကောင်းလူတို့ *ăgoung:lōō dō*, “ good men ;” လှသောမိန်းမတို့ *hlăthăŭ mien:mă dō*, “ beautiful women.”

But in the 2nd case, where the simple root is affixed to the noun, the qualifying root or adjective, and not the noun becomes inflected with all affixes, whether of number, of case, or gender ; as နွားကြီးမ *nwa:gyee:mă*, “ a big cow ;” နွားကြီးမတို့ *nwa:gyee:mă dō*, “ big cows ;” လူကောင်းဤ *lōō koung:ee*, “ of or belonging to a good man ;” လူခလေငယ်တို့အား *lōō gālé gnay dō aa*, “ to little boys ;” မိန်းမတို့တို့သည် *mien:mă hlă dō thee*, “ the beautiful women ;” ခွေးရူမတို့ကြောင့် *khwé:rōō mă dō gyounng*, “ on account of the mad bitches.”

In the first instance, where the simple root is connected to the noun by the connective affixes သည် *thee*, or သော *thăŭ*, the root, if a verbal one, will admit of being inflected with its own numeral affix ; as စားသောနေရာ *tsa: thăŭ né ra*, “an eating place ;” စားသောနေရာတို့ *tsa: thăŭ né ra dō*, “eating places ;” စားကြသောနေရာ *tsa: kyă thăŭ né ra*, “a place where a plural number of persons eat ;” စားကြသောနေရာတို့ *tsa: kyă thăŭ né ra dō*, “places where a plural number of persons eat.”—v. p. 34.

When a substantive verb is to be qualified, the adjective is generally used in the form of the third case ; as အကောင်းဖြစ် *ăgoung: hpyeet*, “to be,” or “become good ;” ဤလူတို့အမိုက်ဖြစ်ကြသည် *ee lōō dō ămōik hpyeet kyă thee*, “these men are become foolish.”

When a substantive has two qualifying roots or adjectives, it is often repeated with each ; as လူကောင်းလူငယ် *lōō koung: lōō gnay*, “a good man a little man,” i.e. “a good little man ;” or sometimes one adjective precedes in the substantive form, and the other is affixed as in the third and second methods ; as အဖြူပြင်းကြီး *ăhpyōō myěng: gyee:*, “a great white horse.”

Sometimes the root in an adverbial form is used ; as များစွာသောသူ *mya: tswa thăŭ thōō*, “numerous persons ;” or a compound sentence may be the qualifier ; as ရှိသမျှသောသူ *shie thă hmyă thăŭ thōō*, “as many persons as there are.” The forms of these qualifying roots are very various ; as အဆင့်ဆင့် *ătshěng tshěng* ; is an adverbial form of the root ဆင့် *tshěng*, “to accumulate, put one on another,” and implies “one after another,” as “day after day ;” အသွယ်သွယ် *ăthway thway*, is the same form of the root သွယ် *thway*, “to be in a continuous row, to flow as a river,” and they, (in the adverbial form) imply an indefinite

degree of the qualities expressed by the root ; hence အဆင့်ဆင့်အသွယ်  
သွယ်အခင်းတို့ *ātshěngtshěng āthway thway ākhānṁ dō*, implies “ rooms,”  
affected with those qualities, that is “ different stories, and continued  
suits of apartments.”

#### ON THE COMPARISON OF ADJECTIVES.

The first or most imperfect degree of comparison may be formed  
in some cases by the reduplicating of the simple root, and adding the  
short accent ; as ငန့် *gnăñ*, “ salt,” ငန့်ငန့် *gnăngnăñ*, “ saltish ;” ချို *khyō*,  
“ sweet,” ချိုချို *khyō khyō*, “ sweetish ;” or, where a heavy accent is ex-  
pressed in the original, the root may be shortened by omitting the  
vowel ; as ခါး *khaṁ*, “ bitter,” ခခ *khăkhă*, “ bitterish.”

The most usual way of expressing, what in English is styled the  
comparative degree, is by the use of the affix ထက် *htět*, (from  
အထက် *āhtět*, “ an upper” or “ a superior part,”) attached to the noun  
*against which the comparison is made*, (synonymous to the English  
“ *than*” in the same position,) and by the word သာ *tha*, a root signi-  
fying “ to increase, surpass,” being used in connection with the *adjec-*  
*tive, agreeing with or the root qualifying the substantive, whose comparison*  
*is wished to be expressed*. The root သာ *tha*, in such situations generally  
has the connective affix ချ် *rwé*, attached ; as သာချ် *tharwé* ; though သာ  
*tha* is the root in most common use, any synonymous one may be  
employed ; as လွန်ချ် *lwónrwé*, from လွန် *lwón*, “ to excel, surpass ;” တိုးချ်  
*tōṁrwé*, from တိုး *tōṁ*, “ to advance, increase ;” ပွားချ် *pwaṁrwé*, from ပွား  
*pwaṁ*, “ to increase ;” တိုးချ် *tseeṁrwé*, from တိုး *tseeṁ*, “ to increase.” Ex-  
amples : ထိုလူထက်ဤလူသာချ်ကောင်းရှိပါသ် *htō lōō htět ee lōō tharwé koungṁ*



*shiepathee*, “this man is better than that man,” lit. “than that man,” or “above that man, this man surpasses, and is good ;” ထိုကုလားသွီးထက်ကျွန်မလွန်၍ပွပါ၏မဟုတ်လော *htōkòðlasthāmee:htēt kywōnmāhlwōnrwéhlāpaeemāhōla*, “am I not more beautiful than that foreign woman?” lit. “than that daughter of a foreigner, I excel and am beautiful, is it not so?” It will be perceived that the noun to which ထက် *htēt*, is affixed, is in the objective case. Instead of the connective affix ၍ *rwé*, the root, to which it is generally attached, is sometimes placed in the past participial form by the instrumental affix သဖြင့် *thāhpyēng*, “by, by means of,” in its character of a past participial affix ; as ဤလူထက်ထိုလူလွန်သဖြင့်ကောင်းသည် *ee lōō htēt htōlōō hlwōnthāhpyēngkounge:thee*, or လွန်သဖြင့်သာ၍ကောင်းသည် *hlwōnthāhpyēngtharwékounge:thee*, “that man is better than this man,” lit. “than this man, that man by means of excelling is good.”

Sometimes, and more correctly, the relative positions of the agent and nominative or the noun whose comparison is asserted, and that of the object or the noun against which the comparison is made, together with its affixes, are changed ; the one being last and the other first ; as ဤလူသည်ထိုလူထက်သာ၍ကောင်းမြဲပါသည် *eelōōthee htōlōō htēt tharwékounge:hpyeetpa thee*, “this man, than that man is better.”

When an inferior, or lesser comparative degree of comparison is to be expressed, the word အောက် *ouk*, “below,” may be substituted for ထက် *htēt* ; as ဤလူထိုလူအောက်သာ၍ကြီးသည် *ee lōō htōlōō ouk tharwégyee:thee*, “this man is less than that man,” lit. “this man less than that man excels, and is great ;” ထိုလူခလေအောက်သာ၍ဆိုးသည် *htōlōō*



*gǎléouk tha rwé tshō thee*, “less wicked than that boy,” and so on.

When the idea of the comparison *not* existing, or being the case, is to be expressed, the adjective or qualifying root attached to the noun, is negated by the prefix of negation *မ* *mǎ*, as is also the root connected to the said qualifying root ; as ဤလူထိုလူထက်မသာ၍မကောင်းသင့် *ee lōō htō lōō htět mǎ tha rwé mǎ kounṅ thee*, “this man is not greater than that man,” lit. “this man more than that man, does not excel, and is not good ;” ကျွန်သင်ကိုယ်သခင်ထက်မသာ၍မကြီးရှိပါသင့် *kywōn thee kōh thǎkhēng htět mǎ tha rwé mǎ gye shie thee*, “the slave is not greater than his Lord ;” or *မသာ mǎ tha*, may be omitted ; as ဤလူထိုလူထက်မကောင်းရှိပါသင့် *ee lōō htō lōō htět mǎ kounṅ shie ba thee*, “this man is not greater than that man.”

In all these cases the adjuncts သာ၍ *tha rwé*, လွန်၍ *kwōn rwé*, &c., may be omitted, and ထက် *htět* alone be used ; as တရိစ္ဆာန်ထက်မြတ်သင့် လူတို့ *tārietstshan htět myǎt thee lōō dō*, “man that is more excellent than the beast ;” ဤလူကလေးထိုလူကလေးထက်ငယ်သင့် *ee lōō gǎlé htō lōō gǎlé htět gnay thee*, “this boy is less than that boy.”

As the idea of similarity implies a previous idea of comparison, it may not be out of place to mention that if in the above case the substantive against which the comparison is made, instead of being in the objective case, and having the affix ထက် *htět* ; have the connective affix နှင့် *hnēng*, attached ; either by itself or compounded with တူ *tōō*, or ညီ *gnyee*, both implying “equal ;” the idea of similarity will be expressed ; as ဤလူသည်ထိုလူနှင့်တူသာ၍ကောင်းသင့် *ee lōō thee htō lōō hnēng tōō tha rwé kounṅ thee*, “this man is as good as that

man ;” ကျွန်မသည်ထိုကုလားသွီးနှင့်လွန်၍ပင် *kywǝnmǎthec htōkǝlaꜥ thǎ meeꜥ hněng lwǝn rwé hlǎ pa thee*, “ your handmaid is as beautiful as that daughter of a stranger.”

When နှင့်တူ *hněng tōō*, alone are used to express similarity, they are sometimes found separated ; the first, viz., (နှင့် *hněng*,) is attached to the noun, with which the comparison is made ; the other (တူ *tōō*,) is used as an adjective with the noun, whose similarity is asserted ; တူ *tōō* may even be made into the superlative degree ; as မျောက်တို့နှင့်ဤမြို့သားတို့တူလှ၏ *myouk dō hněng ee myō thaꜥ dō tōō hlǎ ee*, “ the inhabitants of this city are very like monkeys.”

A kind of comparative degree may in the same way be formed in connection with a verb ; as မြင်ညာသို့ထက်ကျေးသို့သာ၍သွားလိန့်မည် *myeet gnya thō htět kyéꜥ thō tha rwé thwaꜥ liem mee*, “ (you) will go easier down than up a river,” lit. “ you will go more down, &c. ;” လူထက်ဘုရားသခင်တော်ကိုသာ၍ကြောက်ကြလော့ *lōō htět phōōraꜥ thǎ khěng dāū gō tha rwé kyouk lǎūꜥ*, “ fear (ye) God, rather than man.” Or the adjunct သာ၍ *tha rwé*, may be omitted, and ထက် *htět*, alone expressed ; သွီးထက်သားကိုငါနှိုင်းချစ်၏ *thǎ meeꜥ htět thaꜥ gō gna hneet khyeet ee*, “ I love the son, more than the daughter.” Or when an absolute comparison is not meant to be expressed, ထက် *htět* is omitted, and သာ *tha*, alone used ; as ဤသို့ပြောသဖြင့်သာ၍ရလိမ့်မည် *ee thō pyǎū thǎ hpyěng tha rwé yǎ liem mee*, “ by speaking thus (you) will obtain more.” This formation obeys the same rule as the comparison of adjectives ; as should the negative, &c. be wished to be expressed, it would be in the same manner ; as ဘုရားသခင်တော်ထက်လူတို့ကိုမသာ၍မကြောက်ကြနှင့် *phōōraꜥ thǎ khěng dāū htět lōō dō gō mǎ tha rwé*

*mă kyauk kyă hněng*, “fear (ye) not men, rather than God.”

ထက် *htět*, when used alone, may be rendered “beyond;” as အဝိုင်းထက် *ădōing htět*, “beyond measure.”

#### THE SUPERLATIVE DEGREE.

ဆုံး *tshōön*, from အဆုံး *ătshōön*, “an end, termination,” may be considered as the affix of the superlative degree, and may be appended to any word; as နောက်ဆုံး *nouk tshōön*, “the last, or hindermost,” from နောက် *nouk*, “behind;” နောက်၌ *nouk hnōit*, “afterwards,” နောက်ဆုံး၌ *nouk tshōön hnōit*, “at last;” ကောင်းဆုံး *koung tshōön*, “the best,” from ကောင်း *koung*, “good.” The superlative degree may likewise be expressed by reduplicating the root, and connecting it to its substantive by the connective affix သော *thăũ*; as ကောင်းကောင်းသောသူ *koung koung thăũ thōō*, “a very good person.”

Or by prefixing.

တယ် *tay*, “to be very,” either connected to the root by the affix ချ် *rwé*, or not; as တယ်ကောင်းသောသူ *tay koung thăũ thōō*, or တယ်ချ်ကောင်းသောသူ *tay rwé koung thăũ thōō*, “a very good man;” တယ်ထွ *tay hlă*, or တယ်ချ်ထွသမိန်းမ *tay rwé hlă thăũ mien mă*, “a very beautiful woman.”

Or

အလွန် *ăhlwōn*, “exceedingly,” from လွန် *hlwōn*, “to exceed, surpass;” as အလွန်ကောင်းသောသူ *ăhlwōn koung thăũ thōō*, “a very,” or “exceedingly good person.” When the superlative comparison is to be asserted the noun against which the comparison is made is necessarily in the plural number, and has the affix တွင် *dwěng*, “in, among,” or some similar one attached; and the adjunct သာ *tha*, or သာ၍ *tharwé*, or တယ်



*tay*, or တယ်၍ *tayrwé*, is used ; as ဤလူတို့တွင်ထိုလူသာ၍အလွန်ကောင်းသည့် *ee lōō dō dwěng htō lōō tha rwé āhlwōn kOUNG:thee*, or ဤလူတို့တွင်ထိုလူတယ်၍အလွန်ကောင်းသည် *ee lōō dō dwěng htō lōō tay rwé āhlwōn kOUNG:thee*, or ဤလူတို့တွင်ထိုလူသာ၍အကောင်းဆုံးရှိပါသည် *ee lōō dō dwěng htō lōō tha rwé āgOUNG:tshōōn: shie ba thee*, or ဤလူတို့တွင်ထိုလူတယ်၍အကောင်းဆုံးရှိသည် *ee lōō dō dwěng htō lōō tay rwé ākOUNG:tshōōn: shie thee*, all mean “among these men that one is the best.”

Sometimes the adverbial form of the root terminating in *tsua*, has a superlative signification ; as များစွာသောလူတို့ *mya: tsua thăŭ lōō dō*, “very many persons ;” နီးစွာသောအိမ်တို့ *nee: tsua thăŭ ieng dō*, “the nearest houses ;” ကြီးစွာနိမိတ် *gyee: tsua niemiet*, “a mighty sign.” When in this form ; အလွန် *āhlwōn*, or တယ် *tay*, may be prefixed, and it then forms a very strong superlative ; as အလွန်လှစွာမိန်းမ *āhlwōn hlă tsua mien: mǎ*, or တယ်လှစွာမိန်းမ *tay hlă tsua mien: mǎ*, “an exceedingly beautiful woman :” sometimes *hlă*, in its adverbial form is found affixed ; as အရာ၌တတ်လှစွာသောဆရာ *āra hnōit tăt hlă tsua thăŭ tshāra*, “a teacher exceedingly skilled in affairs.”

စွန်း *tswōn:*, “to be extreme, final,” also forms a superlative ; as အထက်စွန်း *āhtēt tswōn:*, “the topmost ;” အောက်စွန်း *ouk tswōn:*, “the lowermost ;” or it may imply the “top and bottom,” without any idea of comparison. မြေကြီးစွန်း *myé gyee: tswōn:*, “the uttermost part of the earth.”

များ *mya:*. A superlative is likewise formed by the use of the word များ *mya:*, “to be many,” especially with such compounds ; as ကျောက်ပေါ *kyouk pau*, “rocky,” from ကျောက် *kyouk*, “a stone,” and ပေါ *pau*, “numerous ;” ကျောက်ပေါများ *kyouk pau mya:*, “very rocky.”



မြတ် *myăt*. With some roots, မြတ် *myăt*, “to exceed,” is compounded to form a superlative; as မြင့်မြတ် *myěng myăt*, “exceeding lofty.”

With adjectives implying number, amount, or quantity; the substantive form used after the noun, implies a superlative or increased degree; as လူအများရှိပါသည် *lōō āmyaꣳ shie pa thee*, “there are a good many men;” မိန်းမအနည်းရှိပါသည် *mienꣳmă āneeꣳ shie pa thee*, “there are a small number, very few women.”

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## PART III.

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THE Numeral system of the Burmese is decimal, and similar in structure and application to that of the Pali and Sanscrit.

Most of the names of the numerals have some signification in the language, but it will be necessary to notice only two of them, which bear evident marks of allusion to the tenets of the Boodhist faith ; they are သုံး *thöön*, “three,” and နှစ် *kō*, “nine,” and are both sacred numbers ; the first typifies the Boodhist triad ဗုဒ္ဓ *böddhā*, ဓမ္မ *dhāmmā*, သဏ္ဍန် *thěnggha*, “God, His Law, and the Congregation of his Saints ;” according to Boodhism, from God proceeded the Law ; and from the Law came those who fulfilled it ; for that human intelligence has in itself the power of transcendental perfectibility, is the diagnostic dogma, the foundation stone of Boodhism as a religion : for this reason သုံး *thöön*, “three,” implies likewise, so to perform one’s moral exigencies, as, by becoming enrolled in the latter member of the tri-une Three, (the သဏ္ဍန် *thěnggha*), to become also a component part of the Supreme Triad the သရဏဂုဏ် *thărăṇāgöön*, “the Supreme, and final attributes beyond which there is no passing.” The number “nine,” in the same manner is a *triple* combination of “three ;” a trebly expressive symbol, therefore, of the expressive *three* ; and, being the product of that number into itself, it emblematises

the active energy of the Supreme Triad teeming in itself ; hence ကိုး *kō*, “ nine,” implies likewise, “ to reverence, worship, trust in, &c.”

It is usual in epistolary writing, &c. to make a mark or pause, as a sort of starting point ; the figure ၅, 5, is often used in this way, because it refers to the ပဉ္စင်း *pěgnytsěng*, “ the five parts,” or သီလ *theelā*, “ precepts,” or “ commandments ;” viz. refraining from, 1st, ပါနာတိ ပါတာ *panatiepata*, “ destroying life ;” 2d, အဒိန္နာဒါနာ *ādiennadana*, “ theft ;” 3d, ကာမေသုဒ္ဓိစ္ဆိတရာ *kaméthōōmiettstshatsara*, “ adultery ;” 4th, မုသာဝါဒါ *mōōthawada*, “ falsehood ;” 5th, သုရာမေရယမစ္ဆပမာဒဋ္ဌိနာ *thōō ramérāyāmādzdzhāpāmadāṭṭhana*, “ intoxicating drinks :” and its use in this instance implies that the writer has kept in mind these commandments whilst writing his letter ; as also that the reader should do the same, and not put an evil interpretation on any part of it.

### TABLE OF NUMERALS.

Eng. Figure.	Burmese Figure.	Burmese Cardinals.	Corresponding Pali Ordinals.
1	၁	တစ် <i>teet</i> , generally contracted to တ <i>tā</i> . ပဉ္စမ <i>pāhtāmā</i> .	
2	၂	နှစ် <i>hneet</i> , sometimes contracted to နှ <i>hnā</i> .	ဒုတိယ <i>dōōtieyā</i> .
3	၃	သုံး <i>thōōn</i> .	တတိယ <i>tātieyā</i> .
4	၄	လေး <i>lé</i> .	စတုတ္ထ <i>tsādōōttā</i> .
5	၅	ငါး <i>gna</i> .	ပဉ္စမ <i>pěgnytsāmā</i> .
6	၆	ခြောက် <i>khyouk</i> .	ဆဋ္ဌမ <i>tshāhtāmā</i> .

Eng. Fig.	Burm. Fig.	Burmese Cardinals.	Corresponding Pali Ordinals.
7	၇	ခုနှစ် <i>khwönhneet</i> , sometimes ခုနှစ် <i>khöñhneet</i> .	သတ္တမ <i>thättāmā</i> .
8	၈	ရှစ် <i>sheet</i> , pronounced <i>shé</i> .	အဋ္ဌမ <i>āḥṭāmā</i> .
9	၉	ကိုး <i>kō</i> .	နဝမ <i>nāwāmā</i> .
10	၁၀	ဆယ် <i>tshay</i> , or တဆယ် <i>tātshay</i> .	ဒသမ <i>dāthāmā</i> .
11	၁၁	တဆယ်တစ် <i>tātshayteet</i> .	ကောဒသမ <i>ekadāthāmā</i> .
12	၁၂	တဆယ်နှစ် <i>tātshayhneet</i> .	ဒွါဒသမ <i>dwadāthāmā</i> , or ဗါရသ <i>barāthā</i> .
13	၁၃	တဆယ်သုံး <i>tātshhay thöñ</i> .	တေရသ <i>térāthā</i> , or တေလသ <i>télātha</i> .
14	၁၄	တဆယ်လေး <i>tātshaylé</i> .	ရဒ္ဒသ <i>tsöddāthā</i> , or စတုဒ္ဒသ <i>tsätöddāthā</i> .
15	၁၅	တဆယ်ငါး <i>tātshay gna</i> .	ပဉ္စသ <i>pēgnytsāthā</i> or ပနုရသ <i>pānnārāthā</i> .
16	၁၆	တဆယ်ချောက် <i>tātshay khyouk</i> .	သောဠသ <i>thāüllāthā</i> , or သောရသ <i>thāūrāthā</i> .
17	၁၇	တဆယ်ခုနှစ် <i>tātshay khwönhneet</i> .	သတ္တရသ <i>thättārāthā</i> , or သတ္တဒသ <i>thättādāthā</i> .
18	၁၈	တဆယ်ရှစ် <i>tātshay sheet</i> .	အဋ္ဌာရသ <i>āḥṭārāthā</i> , or အဋ္ဌာဒသ <i>āḥṭadāthā</i> .
19	၁၉	တဆယ်ကိုး <i>tātshay kō</i> .	နဝါဒသ <i>nāwadāthā</i> , or ကေုနဝတိ <i>ekōōnāwātie</i> .



Eng. Fig.	Burm. Fig.	Burmese Cardinals.	Corresponding Pali Ordinals.
20	၂၀	နှစ်ဆယ် <i>hneet tshay</i> .	ဝိသတိ <i>weethātie</i> .
21	၂၁	နှစ်ဆယ်တစ် <i>hneet tshay teet</i> .	ဧကဝိသတိ <i>ékāweethātie</i> .
22	၂၂	နှစ်ဆယ်နှစ် <i>hneet tshay hneet</i> .	ဒွါဝိသတိ <i>dwaweethātie</i> .
23	၂၃	နှစ်ဆယ်သုံး <i>hneet tshay thöön</i> .	တေဝိသတိ <i>téweethātie</i> .
24	၂၄	နှစ်ဆယ်လေး <i>hneet tshay lé</i> .	စတုဝိသတိ <i>tsätöörweethātie</i> .
25	၂၅	နှစ်ဆယ်ငါး <i>hneet tshay gna</i> .	ပဉ္စဝိသတိ <i>pēgnytsāweethātie</i> .
26	၂၆	နှစ်ဆယ်ချောက် <i>hneet tshay khyouk</i> .	ဆဝိသတိ <i>tshāweethātie</i> .
27	၂၇	နှစ်ဆယ်ခွဲနှစ် <i>hneet tshay khwōnhneet</i> .	သတ္တဝိသတိ <i>thāttāwcethātie</i> .
28	၂၈	နှစ်ဆယ်ရှစ် <i>hneet tshay sheet</i> .	အဋ္ဌဝိသတိ <i>āhṭāweethātie</i> .
29	၂၉	နှစ်ဆယ်ကိုး <i>hneet tshay kō</i> .	နောဝိသတိ <i>nāūweethātie</i> .
30	၃၀	သုံးဆယ် <i>thöön tshay</i> .	တိင်သ <i>tiengthā</i> .
31	၃၁	သုံးဆယ်တစ် <i>thöön tshay teet</i> .	ဧကတိင်သ <i>ékātiengthā</i> .
32	၃၂	သုံးဆယ်နှစ် <i>thöön tshay hneet</i> .	ဒွါတိင်သ <i>dwatiengthā</i> .
33	၃၃	သုံးဆယ်သုံး <i>thöön tshay thöön</i> .	တေတိင်သ <i>tétiengthā</i> .
34	၃၄	သုံးဆယ်လေး <i>thöön tshay lé</i> .	စတုတိင်သ <i>tsādöötienngthā</i> .
35	၃၅	သုံးဆယ်ငါး <i>thöön tshay gna</i> .	ပဉ္စတိင်သ <i>pēgnytsātiengthā</i> .
36	၃၆	သုံးဆယ်ချောက် <i>thöön tshay khyouk</i> .	ဆတိင်သ <i>tshātiengthā</i> .
37	၃၇	သုံးဆယ်ခွဲနှစ် <i>thöön tshay khwōnhneet</i> .	သတ္တတိင်သ <i>thāttātiengthā</i> .
38	၃၈	သုံးဆယ်ရှစ် <i>thöön tshay sheet</i> .	အဋ္ဌတိင်သ <i>āhṭātiengthā</i> .
39	၃၉	သုံးဆယ်ကိုး <i>thöön tshay kō</i> .	နဝတိင်သ <i>nāwātiengthā</i> .
40	၄၀	လေးဆယ် <i>lé tshay</i> .	စတ္တာလိသံ <i>tsāttalcethān</i> .

Eng. Fig.	Burm. Fig.	Burmese Cardinals.	Corresponding Pali Ordinals.
41	၄၁	လေးဆယ်တစ် <i>lé:tshay tect.</i>	ကေစတ္တာလီသံ <i>ékātsāttaleethān.</i>
42	၄၂	လေးဆယ်နှစ် <i>lé:tshay hneet.</i>	ဒွါစတ္တာလီသံ <i>dwātsāttaleethān.</i>
43	၄၃	လေးဆယ်သုံး <i>lé:tshay thōōn.</i>	တေစတ္တာလီသံ <i>tétsāttaleethān.</i>
44	၄၄	လေးဆယ်လေး <i>lé:tshay lé.</i>	စတုစတ္တာလီသံ <i>tsādōōtsāttaleethān.</i>
45	၄၅	လေးဆယ်ငါး <i>lé:tshay gna.</i>	ပဉ္စစတ္တာလီသံ <i>pēgnytsātsāttaleethān.</i>
46	၄၆	လေးဆယ်ချောက် <i>lé:tshay khyouk.</i>	ဆစတ္တာလီသံ <i>tshātsāttaleethān.</i>
47	၄၇	လေးဆယ်ခွဲနှစ် <i>lé:tshay khwōnhneet.</i>	သတ္တစတ္တာလီသံ <i>thāttātsāttaleethān.</i>
48	၄၈	လေးဆယ်ရှစ် <i>lé:tshay sheet.</i>	အဋ္ဌစတ္တာလီသံ <i>āḥṭātsāttaleethān.</i>
49	၄၉	လေးဆယ်ကိုး <i>lé:tshay kō.</i>	နဝစတ္တာလီသံ <i>nāwātsāttaleethān.</i>
50	၅၀	ငါးဆယ် <i>gna:tshay.</i>	ပညာသံ <i>pēgnyathān.</i>
51	၅၁	ငါးဆယ်တစ် <i>gna:tshay tect.</i>	ကေပညာသံ <i>ékāpēgnyathān.</i>
52	၅၂	ငါးဆယ်နှစ် <i>gna:tshay hneet.</i>	ဒွပညာသံ <i>dwāpēgnyathān.</i>
53	၅၃	ငါးဆယ်သုံး <i>gna:tshay thōōn.</i>	တိပညာသံ <i>tiēpēgnyathān.</i>
54	၅၄	ငါးဆယ်လေး <i>gna:tshay lé.</i>	စတုပညာသံ <i>tsādōōpēgnyathān.</i>
55	၅၅	ငါးဆယ်ငါး <i>gna:tshay gna.</i>	ပဉ္စပညာသံ <i>pēgnytsāpēgnyathān.</i>
56	၅၆	ငါးဆယ်ချောက် <i>gna:tshay khyouk.</i>	ဆပညာသံ <i>tshāpēgnyathān.</i>
57	၅၇	ငါးဆယ်ခွဲနှစ် <i>gna:tshay khwōnhneet.</i>	သတ္တပညာသံ <i>thāttāpēgnyathān.</i>
58	၅၈	ငါးဆယ်ရှစ် <i>gna:tshay sheet.</i>	အဋ္ဌပညာသံ <i>āḥṭāpēgnyathān.</i>
59	၅၉	ငါးဆယ်ကိုး <i>gna:tshay kō.</i>	နဝပညာသံ <i>nāwāpēgnyathān.</i>
60	၆၀	ချောက်ဆယ် <i>khyouktshay.</i>	ဆဋ္ဌိ <i>tshāḥṭie.</i>
61	၆၁	ချောက်ဆယ်တစ် <i>khyouktshay tect.</i>	ကေဆဋ္ဌိ <i>ékātshantie.</i>

Eng. Fig.	Burm. Fig.	Burmese Cardinals.	Corresponding Pali Ordinals.
62	၆၂	ချောက်ဆယ်နှစ် <i>khyouk tshay hneet.</i>	ဒွဆဋ္ဌိ <i>dwätshähṭie.</i>
63	၆၃	ချောက်ဆယ်သုံး <i>khyouk tshay thöön.</i>	တေဆဋ္ဌိ <i>tétshähṭie</i>
64	၆၄	ချောက်ဆယ်လေး <i>khyouk tshay lé.</i>	စတုဆဋ္ဌိ <i>tsādöötshähṭie.</i>
65	၆၅	ချောက်ဆယ်ငါး <i>khyouk tshay gna.</i>	ပဉ္စဆဋ္ဌိ <i>pēgnytsätshähṭie.</i>
66	၆၆	ချောက်ဆယ်ချောက် <i>khyouk tshay khyouk.</i>	ဆဆဋ္ဌိ <i>tshätshähṭie.</i>
67	၆၇	ချောက်ဆယ်ခွဲနှစ် <i>khyouk tshay khwön hneet.</i>	သတ္တဆဋ္ဌိ <i>thättätshähṭie.</i>
68	၆၈	ချောက်ဆယ်ရှစ် <i>khyouk tshay sheet.</i>	အဋ္ဌဆဋ္ဌိ <i>ähṭätshähṭie.</i>
69	၆၉	ချောက်ဆယ်ကိုး <i>khyouk tshay ko.</i>	နဝဆဋ္ဌိ <i>nāwätshähṭie.</i>
70	၇၀	ခွဲနှစ်ဆယ် <i>khwön hneet tshay.</i>	သတ္တတိ <i>thättätie.</i>
71	၇၁	ခွဲနှစ်ဆယ်တစ် <i>khwön hneet tshay tect.</i>	ဧကသတ္တတိ <i>ékäthättätie.</i>
72	၇၂	ခွဲနှစ်ဆယ်နှစ် <i>khwön hneet tshay hneet.</i>	ဒွသတ္တတိ <i>dwäthättätie.</i>
73	၇၃	ခွဲနှစ်ဆယ်သုံး <i>khwön hneet tshay thöön.</i>	တေသတ္တတိ <i>téthättätie.</i>
74	၇၄	ခွဲနှစ်ဆယ်လေး <i>khwön hneet tshay lé.</i>	စတုသတ္တတိ <i>tsädööthättätie.</i>
75	၇၅	ခွဲနှစ်ဆယ်ငါး <i>khwön hneet tshay gna.</i>	ပဉ္စသတ္တတိ <i>pēgnytsäthättätie.</i>
76	၇၆	ခွဲနှစ်ဆယ်ချောက် <i>khwön hneet tshay khyouk.</i>	ဆသတ္တတိ <i>tshäthättätie.</i>
77	၇၇	ခွဲနှစ်ဆယ်ခွဲနှစ် <i>khwön hneet tshay khwön hneet.</i>	သတ္တသတ္တတိ <i>thättäthättätie.</i>
78	၇၈	ခွဲနှစ်ဆယ်ရှစ် <i>khwön hneet tshay sheet.</i>	အဋ္ဌသတ္တတိ <i>ähṭäthättätie.</i>



Eng. Fig.	Burm. Fig.	Burmese Cardinals.	Corresponding Pali Ordinals.
79	၇၉	ခွဲနှစ်ဆယ်ကိုး <i>khwōnhneet tshay kō:</i>	နဝသတ္တတိ <i>nāwāthāttatie.</i>
80	၈၀	ရှစ်ဆယ် <i>sheet tshay.</i>	အသိတိ <i>ātheetie.</i>
81	၈၁	ရှစ်ဆယ်တစ် <i>sheet tshay teet.</i>	ဧကသိတိ <i>ékatheetie.</i>
82	၈၂	ရှစ်ဆယ်နှစ် <i>sheet tshay hneet.</i>	ဒွာသိတိ <i>dwatheetie.</i>
83	၈၃	ရှစ်ဆယ်သုံး <i>sheet tshay thōōn.</i>	တြာသိတိ <i>tyatheetie.</i>
84	၈၄	ရှစ်ဆယ်လေး <i>sheet tshay lé:</i>	စတုရသိတိ <i>tsādōōratheetie.</i>
85	၈၅	ရှစ်ဆယ်ငါး <i>sheet tshay gna:</i>	ပဉ္စာသိတိ <i>pēgnytsatheetie.</i>
86	၈၆	ရှစ်ဆယ်ချောက် <i>sheet tshay khyouk:</i>	ဆါသိတိ <i>tshatheetie.</i>
87	၈၇	ရှစ်ဆယ်ခွဲနှစ် <i>sheet tshay khwōnhneet.</i>	သိတ္တသိတိ <i>thāttatheetie.</i>
88	၈၈	ရှစ်ဆယ်ရှစ် <i>sheet tshay sheet.</i>	အဋ္ဌသိတိ <i>āḥṭatheetie.</i>
89	၈၉	ရှစ်ဆယ်ကိုး <i>sheet tshay kō:</i>	နဝါသိတိ <i>nāwatheetie.</i>
90	၉၀	ကိုးဆယ် <i>kō:tshay.</i>	နဝုတိ <i>nāwōōtie.</i>
91	၉၁	ကိုးဆယ်တစ် <i>kō:tshay teet.</i>	ဧကနဝုတိ <i>ekānāwōōtie.</i>
92	၉၂	ကိုးဆယ်နှစ် <i>kō:tshay hneet.</i>	ဒွနဝုတိ <i>dwānāwōōtie.</i>
93	၉၃	ကိုးဆယ်သုံး <i>kō:tshay thōōn.</i>	တြနဝုတိ <i>tyānāwōōtie.</i>
94	၉၄	ကိုးဆယ်လေး <i>kō:tshay lé:</i>	စတ္တရိနဝုတိ <i>tsāttārienāwōōtie.</i>
95	၉၅	ကိုးဆယ်ငါး <i>kō:tshay gna:</i>	ပဉ္စနဝုတိ <i>pēgnytsānāwōōtie.</i>
96	၉၆	ကိုးဆယ်ချောက် <i>kō:tshay khyouk.</i>	ဆနဝုတိ <i>tshānāwōōtie.</i>
97	၉၇	ကိုးဆယ်ခွဲနှစ် <i>kō:tshay khwōnhneet.</i>	သတ္တနဝုတိ <i>thāttānāwōōtie.</i>
98	၉၈	ကိုးဆယ်ရှစ် <i>kō:tshay sheet.</i>	အဋ္ဌနဝုတိ <i>āḥṭānāwōōtie.</i>
99	၉၉	ကိုးဆယ်ကိုး <i>kō:tshay kō:</i>	နဝနဝုတိ <i>nāwānāwōōtie.</i>

Eng. Fig.	Burm. Fig.	Burmese Cardinals.	Corresponding Pali Ordinals.
100	၁၀၀	တရာ <i>tǎ ra.</i>	သတံ <i>thātān.</i>
1,000	၁၀၀၀	တထောင် <i>tǎhtoung.</i>	သဟိသံ <i>thāhathān.</i>
10,000	၁၀၀၀၀	တသောင် <i>tǎthoung.</i>	အသသဟိသံ <i>āthāthāhathān.</i>
100,000	၁၀၀၀၀၀	တသိန်း <i>tǎthien.</i>	သတံသဟိသံ <i>thātānthāhathān</i> or လိက္ခံ <i>liekkhān.</i>
1 Million	၁၀၀၀၀၀၀	တသိး <i>tǎthān.</i>	ဒသသတံသဟိသံ <i>dāthāthānthāha</i> . <i>thān.</i>
10 Millions	၁၀၀၀၀၀၀၀	တကုဋေ <i>tǎkōḍé.</i>	သတံဒသသဟိသံ <i>thātāndāthāthā</i> <i>thāhathān,</i> or ကောဋိ <i>kāḍḍie.</i>

Multiples of any of the six last numbers are expressed as follows :  
 200, &c., ၂၀၀ နှစ်ရာ *hneet ra*, “two *ra*,” or “hundreds;” 3,000 ၃၀၀၀  
 သုံးထောင် *thōōnhtoung*, “three *htoung*,” or “thousands;” 40,000 ၄၀၀၀၀  
 လေးသောင် *léthoung*, “four *thoung*,” or “ten thousands;” 500,000  
 ၅၀၀၀၀၀ ငါးသိန်း *gnaethien*, “five *thien*,” or “hundred thousands;”  
 6,000,000 ၆၀၀၀၀၀၀ ချောက်သိန်း *kyoukthān*, “six *thān*,” or “millions;”  
 70,000,000 ၇၀၀၀၀၀၀၀ ခွဲနှစ်ကုဋေ *khwōhncetkōḍé*, “seven *kōḍés*,” or  
 “tens of millions,” 70 millions.

## TABLE OF PALI NUMERALS IN THE BURMESE CHARACTER.

<i>Cardinals.</i>	<i>Ordinals.</i>
1 ဧကာ <i>éka</i> , တိ <i>tie</i> , or တြိ <i>tyie</i> .	ပဌမ <i>pāḥṭāma</i> .
2 ိဝိ <i>dwie</i> .	ဒုတိယ <i>dōṭicyā</i> .
3 တိ <i>tie</i> .	တတိယ <i>tāṭicyā</i> .
4 စတု <i>tsātōō</i> .	စတုတ္ထ <i>tsātōōttā</i> .
5 ပဉ္စ <i>pēgnytsā</i> .	ပဉ္စမ <i>pēgnytsāma</i> .
6 ဆ <i>tshā</i> .	ဆဌမ <i>tshāḥṭāma</i> .
7 သတ္တ <i>thāttā</i> .	သတ္တမ <i>thāttāma</i> .
8 အဋ္ဌ <i>āḥṭā</i> .	အဋ္ဌမ <i>āḥṭāma</i> .
9 နဝ <i>nāwā</i> .	နဝမ <i>nāwāma</i> .
10 ဒဿ <i>dāthā</i> .	ဒဿမ <i>dāthāma</i> .
11 ဧကဒဿ <i>ékādāthā</i> .	ဧကဒဿမ <i>ékādāthāma</i> .
12 ခုဒဿ <i>dwādāthā</i> .	ခုဒဿမ <i>dwādāthāma</i> .

The remaining Cardinals are the same as their Ordinals, as may be seen in the former table from 13 downwards ; as တေရသံ *térāthā*, is “thirteen,” or “the thirteenth,” and so on with the rest.

$\frac{1}{2}$ . တဝက် *tāwēt*, or တချမ်း *tākhyān*, or ထက်ဝက် *htēt wēt*, all imply “one-half,” from ဝက် *wēt*, and ချမ်း *khyān*, roots implying “division into equal parts.”

$\frac{1}{4}$ . တစိတ် *tā tsiet*, “a quarter,” from စိတ် *tsiet*, a root implying “division into four parts.”

$\frac{3}{4}$ . သုံးစိတ် *thōōn tsiet*, from သုံး *thōōn*, “three,” and စိတ် *tsiet*, “a quarter.”



1 $\frac{1}{2}$ . တခုနှင့်တဝက် *tăkhōō hněng tăwět*, from တ *tă*, “one,” ခု *khōō*, numeral generic affix, နှင့် *hněng*, “and,” and တဝက် *tăwět* “a half.”

1 $\frac{3}{4}$ . တခုနှင့်သုံးဝိတ် *tăkhōō hněng thōōn̄ tsiet*, as above.

ကျိတ် *kyiet*. In enumerating rational beings the term ကျိတ် *kyiet*, is used as a substitute for the decimal ဆယ် *tshay*, “ten;” as တကျိတ် *tă kyiet*, “one ten;” နှစ်ကျိတ် *hneet kyiet*, “two tens,” or “twenty.” This numeral is used before the noun, and with or without a Numeral Generic Affix; as တကျိတ်သောလူတို့သည် *tă kyiet thăũ lōō dō thee*, “ten men;” နှစ်ကျိတ်သုံးပါးမိဘုရားတော်တို့သို့ *hneet kyiet thōōn̄ pa miebhōōraꣳ dāũ dō thee*, “twenty-three Queens;” သုံးကျိတ်ငါးဦးရဟန်းတော်တို့သို့ *thōōn̄ kyiet gnaꣳōō rāhān̄ dāũ dō thee*, thirty-five rahans, or priests of Boodha.

#### ON COMPOUNDING A NUMERAL WITH A NOUN.

1. IN compounding a Numeral with a Noun, the Burmese never use a simple numeral, as “one man;”—but employ, as auxiliary affixes, words or terms signifying either the class to which the name belongs, the use to which it is put, or some shape, form, or idea to which it may have some resemblance real or otherwise. These affixes may be styled generic, that is descriptive of some class or kind. The term numeral affix would be incorrect; a numeral affix being one that points out the number of the root, to which attached.

2. To form an idea of the nature and use of these affixes an example may be given in English. To render into Burmese the idea of “two oxen” it would be necessary to say, “oxen two animals;” “animal” being the head under which oxen would be classed. To render “two dollars” it would be necessary to say “dollars two flat things;”

as “flat things” is the head under which dollars, or pieces of money would be classed. “Two carriages” would be rendered—“carriages, two conveyances,” as they would be classed under that head. “Two languages” would be rendered “languages two, uttered things,” that being their proper class.

3. The choice of words to form these affixes is very arbitrary, even a fancied resemblance to any subject being sufficient to warrant, such word being chosen and used as a numeral generic affix.

4. It will be perceived that there are many words which would be liable to fall under more than one head, as “a horse,” or “elephant,” which might be classed either as *animals*, or as *conveyances*, they being beasts of burden; a “ship” likewise might be classed either as a *conveyance*, or as a *thing whose length is greater than its breadth*. The choice of affix in such cases rests with the speaker.

5. Having premised thus much, it will be necessary to state, that if the numeral does not exceed “ten,” but consists of a simple unit; it is prefixed to the generic affix; as နှစ်း *nwa*, “an ox” သုံး *thöön*, “three,” and ကောင် *goung*, the generic affix for animals,—forms နှစ်းသုံးကောင် *nwa:thöön:goung*, “three cows;” ဒင်္ဂါး *dinga*, “a dollar,” လေး *lé*, “four,” and ပြား *bya*, the generic affix for “flat things,”—forms ဒင်္ဂါးလေးပြား *dinga:lé:bya*, “four dollars;” လူ *lō*, “a man,” ကိုး *kō*, “nine,” and သောက် *yauk*, the generic affix for “rational beings,”—forms လူကိုးသောက် *lō:kō:yauk*, “nine men;” ပလင်း *pālěng*, “a bottle,” ဆယ် *t-hay*, “ten,” and လုံး *lōön*, the affix for “round things,”—forms ပလင်းဆယ်လုံး *pālěng:tshaylōön*, “ten bottles.”

6. Should the number however be “ten,” or a clear multiple of it; as 20, 40, 70, then the generic affix is used in the substantive form and precedes the numeral, the noun still remaining first; as နွားအကောင်နှစ်ဆယ် *nwaꣳ āgoung hneet tshay*, “twenty oxen;” ဒင်္ဂါးအပြားသုံးဆယ် *dingaꣳ ābyaꣳ thöönꣳ tshay*, “thirty rupees;” လူအယောက်ချောက်ဆယ် *lōō āyouk khyouk tshay*, “sixty men;” ပလင်းအလုံးခွဲနှစ်ဆယ် *pá-lengꣳ ālōonꣳ khxönhneet tshay*, “twenty bottles.”

7. But should the number exceed “ten,” and not be a clear multiple of it, having units over; as 15, 45, 101, 1152, &c., then the generic affix in its *substantive* form is prefixed as the numeral auxiliary of all the numbers up to ten, and in its *radical* form, it is again affixed to the supernumerary units; as နွားအကောင်တဆယ်ငါးကောင် *nwaꣳ āgoung tā tshay gnaꣳ goung*, “fifteen cows;” ဒင်္ဂါးအပြားလေးဆယ်ငါးပြား *dingaꣳ ābyaꣳ léꣳ tshay gnaꣳ bya*, “forty-five dollars;” လူအယောက်တရာတယောက် *lōō āyouk tāra tāyouk*, “one hundred and one men;” ပလင်းအလုံးတထောင်တရာငါးဆယ်နှစ်လုံး *pālengꣳ ālōonꣳ tāhtoung tāya gnaꣳ tshay hneet lōonꣳ*, “one thousand one hundred and fifty-two bottles.” These distinctions, however, are only attended to in writing, as in common parlance, the generic affix is generally affixed in its radical form, and attached to the numeral, whether it be a compound or simple number, a perfect or imperfect multiple of ten; ဒင်္ဂါးနှစ်ဆယ်နှင့်နှစ်ပြား *dingaꣳ hneet tshay hněng hneet byaꣳ*, “twenty-two dollars;” လူငါးဆယ်ငါးယောက် *lōō gnaꣳ tshay gnaꣳ youk*, “fifty-five men.”

8. Numerals with their generic affixes may be combined to nouns, either, as in the above instances, by immediately following them, or



they may precede their nouns, and be connected to them by the connective affix *ထော* *thăũ*, in which case the number is emphatically stated ; as *နှစ်ယောက်ထောသူ* *hneet youk thăũ thōō*, “the two men,” or “the men who are two ;” *တဆယ်ငါးပြားထောဒင်္ဂါး* *tătshay gnaꣳ byaꣳ thăũ dingaꣳ*, “the fifteen dollars,” or “the dollars that are fifteen.”

9. When any numeral, exceeding one, is thus combined with a noun, the noun may have a numeral affix (that is an affix of the plural number), attached to it, or not ; *နှစ်ယောက်ထောလူတို့* *hneet youk thăũ lōō dō*, “the two men ;” or the numeral affix *တို့* *dō*, may be used after the numeral generic affixes ; as *လူနှစ်ယောက်တို့* *lōō hneet youk dō*, “two men.”

10. Sometimes the numeral precedes, and the numeral generic affix follows the noun, the force is then more demonstrative ; as *နှစ်လူယောက်* *hneet lōō youk*, “the two men ;” *လေးကျွမ်းလုံး* *lèꣳkywǝnꣳlōōnꣳ*, “the four Islands ;” or this is more correctly, “the four round Islands :” the adjective being made to serve the place both of an attributive and a generic affix.

11. Should the noun be qualified by an adjective connected with it by *ထော* *thăũ*, the numeral with its generic affix, may precede the noun, without having any connective adjunct ; as *နှစ်ယောက်ကောင်းထောသူ* *hneet youk kounꣳ thăũ thōō*, “the two good men ;” *သုံးယောက်  
ငှာသောမိန်းခလေတို့သ်* *thōōnꣳ youk hlă thăũ mienꣳ khălé dō thee*, “the three pretty little girls.”

12. Should a numeral be found combined with a generic affix alone, without any other substantive, then the compound has the significa-



tion of that number of whatever the generic affix expresses ; as သုံး  
ကောင် *thöönṅ gOUNG*, “three animals ;” တခွက် *tă khwět*, “a cup ;” နှစ်  
ယောက် *hneet youk*, “two men.”

13. Sometimes numerals are used, without any generic affix, with  
nouns implying measures of weight, capacity, or time, &c. these, how-  
ever, when thus used, obey the same law as generic affixes ; as အချင်း  
ကိုးတောင်ခန့် *ăkhyěng kōṅ tOUNG khăṅ*, “about nine cubits in diameter ;”  
အလုံးအတောင်သုံးဆယ်ခန့် *ălōönṅ ătOUNG thöönṅ tshay khăṅ*, “about thirty  
cubits in circumference ;” အလျားအတောင်ငါးဆယ်ရှစ်တောင်ခန့် *ălyăṅ  
tOUNG gnaṅ tshay sheet tOUNG khăṅ*, “about fifty-eight cubits in length ;”  
အသက်ကိုးနှစ်ခန့် *ăthět kōṅ hneet khăṅ*, “about nine years old ;” အသက်  
အနှစ်တဆယ်ခန့် *ăthětṅ ăhneet tă tshay khăṅ*, “about 10 years of age ;”  
အသက်အနှစ်တဆယ်လေးနှစ်ခန့် *ăthět ăhneet tă tshay léṅ hneet khăṅ*, “about  
14 years of age ;” ကိုးရက်ပတ်လုံး *kōṅ rět pătłōönṅ*, “during nine days ;”  
အရက်တဆယ်ပတ်လုံး *ărět tă tshay pătłōönṅ*, “during 10 days ;” အရက်တ  
ဆယ်လေးရက်ပတ်လုံး *ărět tă tshay léṅ rět pătłōönṅ*, “during 14 days.”

#### NUMERAL GENERIC AFFIXES.

In the following list the affixes are given in their radical form ac-  
companied by the corresponding substantives.

ဦး *ōōṅ*, a root implying “chief, beginning, first, &c. ;” substantive အဦး *ăōōṅ*,  
is applied to nouns implying “Chief, Lord, or respectable characters ;”  
as ဘုရားသခင်တဦး *bhōōraṅ thăkhěng tă ōōṅ*, “one Lord God ;” မင်းကြီး  
နှစ်ဦး *měngṅ gyeeṅ hneet ōōṅ*, “two kings ;” ဆုံးကြီးလေးဦး *bhōönṅ gyeeṅ léṅ ōōṅ*,  
“four Phoongies,” or “Buddhist priests ;” ဆရာငါးဦး *tshăra gnaṅ ōōṅ*,  
“five teachers ;” မိဘုရားအဦးလေးဆယ် *miephōōraṅ ăōōṅ léṅ tshay*, “forty

Queens;” သူရဲအပြီးနှစ်ဆယ်ငါးဦး *thōōrai: āōō:hneet tshay gna:ōō*, “twenty-five fighting men;” ဦး *ōō*, seems also used with inanimate objects, when alluded to as agents or principals; as တဦးကိုတဦးသဘောတွေကြုံကြလျှင် *tā ōō:gō tā ōō:thēngbhāũ twé kyōōn kyā hlyēng*, “should one ship meet the other.”

ဆူ *tshōō*, a root which seems to have the meaning of “to distress, inflict pain, &c.,” substantive အဆူ *ātshōō*, is applied to objects of adoration, or to things belonging to, or dedicated to objects of adoration; as ဘုရားသခင်နှစ်ဆူ *phōōrā:thākhēng hneet tshōō*, “two Gods;” ဗုဒ္ဓလေးဆူ *Bōōddhālē:tshōō*, “four Boodhas;” ဝေတိတဆူ *tsédie tātshōō*, “one tsēdyā or Pagoda.”

ပါး *ba:*, a root implying “being with, having,” substantive အပါး *āba:*, is applied to nouns signifying “respectable characters, Deities, objects of reverence,” &c., and likewise to immaterial objects, such as, “an element, an idea,” &c., ဘုရားတပါး *phōōra:tāba:*, “one Phōōra:,” or “object of worship;” တပြည့်တော်နှစ်ပါး *tābyē dāū hneet ba:*, “two sacred disciples;” ရဟန်းလေးပါး *rāhān:lēba:*, “four Ministers of Religion;” ပုဏ္ဏားအပါးငါးဆယ်နှစ်ပါး *pōōṇṇa: āba: gna:tshay hneet ba:*, “fifty-two Brahmins;” နတ်တပါး *nāttāba:*, “a Nat,” or “Angel;” ဝိညာဉ်နှစ်ပါး *wiegnyeehneet ba:*, “two souls” or “spirits;” မိတ်ဆွေလေးပါး *miettshwéléba:*, “four friends;” ပါရမီဆယ်ပါး *parāmee tshay ba:*, “the ten virtues,” or “accomplishments;” မြေကြီး၌အံ့ဖွယ်၌နှစ်ပါး *myégyee:hnōit ṇ hpway khwōn hneet ba:*, “the seven wonders of the world.” It is also sometimes used without any particular reference to respectability; as သူတပါး *thōōtāba:*, “one person;” sometimes as a recapitulating affix, with things





bees ;” မြွေချောက်ကောင် *mrwé khyouk gOUNG*, “six serpents ;” ယင်လေး  
ကောင် *yěng lé: gOUNG*, “four flies ;” ဖားလောင်းတကောင် *hpa: lOUNG: tā  
gOUNG*, “a tadpole ;” ငါးမန်းတကောင် *gna:mān: tā gOUNG*, “a shark ;”  
ကြက်နှစ်ကောင် *krēt hneet gOUNG*, “two fowls ;” ဌာတ်သုံးကောင် *gnhēt  
thōōn: gOUNG*, “three birds ;” ဆင်ရုပ်ခွဲနှစ်ကောင် *tshěng rōōk khwōnhneet  
gOUNG*, “seven figures of elephants ;” hence with အရုပ် *ārōōk*, “a statue,”  
it implies ; as အရုပ်တကောင် *ārōōk tā gOUNG*, “a figure of an *animal*.”

ပြား *pya:*, a root signifying “superficial extent,” substantive အပြား *āpya:*,  
is applied to things whose superficial extent considerably exceeds  
their depth ; as ဒင်္ဂါးတပြား *dinga: tā bya:*, “a dollar,” or “rupee ;”  
ပြည်သုံးပြား *pyee thōōn: bya:*, “three countries ;” ဂုဏ်နှစ်ပြား *pāgān hneet  
bya:*, “two dishes ;” ငါးချေးနှစ်ပြား *gna: kyé: hneet bya:*, “two fish scales ;”  
ဥယျာဉ်လေးပြား *ōōyeen lé: bya:*, “four gardens ;” သတ္တလတ်ရှစ်ပြား *thāg-  
gālēt sheet bya:*, “eight blankets.”

လုံး *lōōn:*, a root signifying “rotundity,” substantive အလုံး *ālōōn:*, is affix-  
ed to the names of things that are globular, cylindrical, oval, conical, or  
whose circumference consists of a circle, or any part of a circle ; also  
to some square things, such as square bottles, bricks, tiles, boxes,  
&c. ; as အဥနှစ်လုံး *āōō hneet lōōn:*, “two eggs ;” မုံတလုံး *mōōn tā lōōn:*, “a  
loaf of bread ;” ပလင်းလေးလုံး *pālěng: lé: lōōn:*, “four bottles ;” ဘူးဆို့  
လေးလုံး *bhōō: tshō lē: lōōn:*, “four bottle stoppers ;” ခွက်နှစ်လုံး *khwēt hneet  
lōōn:*, “two cups ;” ဂုဏ်နှစ်လုံး *pāgān hneet lōōn:*, “two saucers ;” ခြေနှစ်လုံး  
*khyé hneet lōōn:*, “two feet ;” လက်နှစ်လုံး *lēt hneet lōōn:*, “two hands ;”  
ချေဆန်ဆယ်လုံး *kyétshān tshay lōōn:*, “ten toes ;” လက်ချောင်းဆယ်လုံး  
*lēt khyOUNG: tshay lōōn:*, “ten fingers ;” မီးပေါက်တလုံး *mee:pouk tā lōōn:*,



“a spark of fire ;” မီးထိုင်နှစ်လုံး *meeṣṭōing hneet lōōnṣ*, “two candles ;”  
 မီးအိပ်တလုံး *meeṣieng tā lōōnṣ*, “a lantern ;” ဆီမီးခွက်နှစ်လုံး *tsheemeeṣ  
 khwēt hneet lōōnṣ*, “two cressets ;” လက်ခွတ်နှစ်လုံး *lēt tsök hneet lōōnṣ*, “two  
 finger rings ;” နားတောင်းနှစ်လုံး *naṣdounge hneet lōōnṣ*, “two nadoungs,”  
 or “ear cylinders ;” တောင်းနှစ်လုံး *tounge hneet lōōnṣ*, “two baskets ;”  
 အပ်နှစ်လုံး *eet hneet lōōnṣ*, “two lacquered boxes ;” အသီးနှစ်လုံး *ātheeṣ hneet  
 lōōnṣ*, “two fruits ;” ဆူးနှစ်လုံး *tskōōṣ hneet lōōnṣ*, “two thorns ;” တက်  
 နှစ်လုံး *tēt hneet lōōnṣ*, “two oars ;” ဝါးနှစ်လုံး *waṣ hneet lōōnṣ*, “two bam-  
 boos ;” သစ်တာနှစ်လုံး *theetta hneet lōōnṣ*, “two boxes ;” တောင်နှစ်လုံး  
*toung hneet lōōnṣ*, “two mountains ;” ဝတ်နှစ်လုံး *pāt hneet lōōnṣ*, “two  
 drums ;” ပြွန်နှစ်လုံး *pywōn hneet lōōnṣ*, “two water pipes ;” ဖရဲသီးနှစ်လုံး  
*hpārai theeṣ hneet lōōnṣ*, “two melons ;” ဘိနတ်နှစ်လုံး *bhienāt hneet lōōnṣ*,  
 “two sandals ;” မျက်စိနှစ်လုံး *myēt tsie hneet lōōnṣ*, “two eyes ;” ရေဘူး  
 နှစ်လုံး *rébhōōṣ hneet lōōnṣ*, “two water goglets ;” ရေဘုံးနှစ်လုံး *rébhōōnṣ  
 hneet lōōnṣ*, “two water buckets ;” ထိုင်သုံးလုံး *tōing thōōnṣ lōōnṣ*, “three  
 masts ;” အုပ်နှစ်လုံး *ōk hneet lōōnṣ*, “two bricks ;” အုပ်ကြွတ်နှစ်လုံး *ōk krwēt  
 hneet lōōnṣ*, “two tiles ;” အိုးနှစ်လုံး *ōṣ hneet lōōnṣ*, “two pots ;” ဘီးနှစ်လုံး  
*bheeṣ hneet lōōnṣ*, “two wheels ;” ခဲရန်နှစ်လုံး *khairān hneet lōōnṣ*, “two ball-  
 ed cartridges.”

ထွေး *htwé*, a root implying “globular,” substantive အထွေး *āhtwé*, is ap-  
 plied somewhat in the same manner, as လုံး *lōōnṣ* ; as မုံနှစ်ထွေး *mōñ  
 hneet htwé*, “two loaves ;” ရေဘူးတထွေး *ré bhōō tā htwé*, “one water  
 goglet.”

ဝင်း *tsēng*, a root implying “extension in a straight line,” substantive အဝင်း  
*ātsēng*, is applied to articles whose length considerably exceeds their

breadth ; as ငါးမျှားတန်နှစ်ဝင်း *gna:hmya:tānhneet tséng*, “two fishing rods ;” ကြိုးနှစ်ဝင်း *krō:hneet tséng*, “two lines,” or “chains ;” ဟုံနှစ်ဝင်း *hlānhneet tséng*, “two spears ;” သင်္ဘောနှစ်ဝင်း *thěngbhāũ hneet tséng*, “two ships ;” တိုင်နှစ်ဝင်း *tōing hneet tséng*, “two masts ;” ဆံနှစ်ဝင်း *tshānhneet tséng*, “two hairs ;” ဂွေနှစ်ဝင်း *hlé hneet tséng*, “two boats ;” လမ်းနှစ်ဝင်း *lān:hneet tséng*, “two roads ;” မြောင်းနှစ်ဝင်း *myoung:hneet tséng*, “two furrows ;” တံတားနှစ်ဝင်း *tādā:hneet tséng*, “two bridges ;” ထိုးတံနှစ်ဝင်း *htō:dānhneet tséng*, “two rammers, spits, &c.” မြစ်ကြီးငါးဝင်း *myeet gyee:gna:tséng*, “the five great rivers.”

တန်း *tān*, substantive အတန်း *ātān*, a root having the same signification, as ဝင်း *tséng*, may be used in its place.

ဝီး *tsee*, a root implying co-existence with, and motion with ; both ideas combined ; as worms in the belly, a parasite on, or conveyed in, or infesting the body, a spirit possessing a man, &c., substantive အဝီး *ātsee*, is appended to the names of animals, or articles used for the purpose of conveyance, or transportation ; as မြင်းနှစ်ဝီး *myěng:hneet tsee*, “two horses ;” ဆင်နှစ်ဝီး *tshěng hneet tsee*, “two elephants ;” ခွေးနှစ်ဝီး *nwa:hneet tsee*, “two carriage oxen ;” သင်္ဘောနှစ်ဝီး *thěngbhāũ hneet tsee*, “two ships ;” ဂွေနှစ်ဝီး *hlé hneet tsee*, “two boats ;” ဂုဏ်နှစ်ဝီး *pōkhēt hneet tsee*, “two swinging cradles ;” ရထားနှစ်ဝီး *rāhta:hneet tsee*, “two chariots ;” ဟင်္တလ်နှစ်ဝီး *hle:hneet tsee*, “two carts ;” ခန်းနှစ်ဝီး *dān:hneet tsee*, “two swings.”

ဘက် *bhēt*, or ဖက် *hpēt*, “a pair ;” subst. အဘက် *ābhēt*, is applied to articles whose nature is dual, or which are naturally in pairs ; as လက်နှစ်ဖက် *lēt hneet bhēt*, “two hands ;” မျက်စိနှစ်ဖက် *myēttsiehneet*

*bhět*, “two eyes;” *khýé hneet bhět*, “two feet;” *khienāt hneet bhět*, “two slippers;” *lien öö tǎ bhět*, “one testicle;” *paṣ tǎ bhět*, “one cheek;” *kānṣ paṣ tǎ bhět*, “one bank,” or “shore;” *naṣ tǎ bhět*, “one ear;” *hīṣ léṣ bhět*, “four wheels;” *khýé léṣ bhět*, “four feet.”

*gyoung*, a root implying “drawn out into an extended line,” substantive *āgyoung*, is applied to words of such a nature; as *lānṣ tǎ gyoung*, “a road;” *khāree hneet gyoung*, “two paths;” *myeet hneet gyoung*, “two rivers;” *myoung hneet gyoung*, “two gutters.”

*htee*, a root from whence *āhtee*, “a piece of cloth;” is used with nouns implying articles of clothing, or pieces of cloth; *thāgkhālāt tǎ htee*, “a blanket;” *htābheen tǎ htee*, “a htabheen,” or “Burman petticoat;” *āngyee hneet htee*, “two jackets;” *pöōha hneet htee*, “two handkerchiefs.”

*tshoung*, a root implying “enduring, sustaining, containing,” substantive *ātshoung*, is affixed to nouns which imply articles that are made to contain any thing; as “houses, &c.” also any thing which has any thing in it; as a “bell with a clapper.” &c.; *ieng hneet tshoung*, “two houses;” *khýōing hneet tshoung*, “two cages;” *tshěnggǎ hneet tshōung*, “two howdahs;” *tānṣ hneet tshōung*, “two lock up houses,” *kyoung hneet tshoung*, “two monasteries;” *nānṣ hneet tshoung*, “two palaces;” *iengthaṣ hneet tshoung*







တကားနှစ်ရပ် *tsāgaḥ hneet rāt*, “two languages ;” မင်္ဂလာတရပ် *měngāla tā yāt*, “one sacrament,” or “religious rite.”

တန် *tān*, a root implying “separation by time, or space,” substantive အတန် *ātān*, is applied to immaterial things, events, &c. that happen at intervals, or to any things succeeding each other at intervals ; as အကျိုးနှစ်တန် *āgyōḥ hneet tān*, “two rewards ;” ပြစ်မှားနှစ်တန် *pyeethmaḥ hneet tān*, “two sins ;” ဖိုလ်လေးတန် *hpō léḥ tān*, “the four attainments ;” မင်္ဂလေးတန် *mēt léḥ tān*, “the four grand ways ;” တံခါးနှစ်တန် *tānkhaḥ hneet tān*, “two doors occurring at intervals.”

ပင် *pěng*, a root implying “growing up from a root,” as trees, &c., substantive အပင် *āpěng*, is applied to the names of all trees, plants, &c., likewise to anything springing from roots ; as ပင်နှစ်ပင် *pěng hneet pěng*, “two trees ;” ဝါးနှစ်ပင် *waḥ hneet pěng*, “two bamboo plants ;” ဆံနှစ်ပင် *tshān hneet pěng*, “two hairs ;” ကျွဲနှစ်ပင် *kyōō hneet pěng*, “two reeds.”

ခွန်း *khwōnḥ*, a root implying “sound” of any description, substantive အခွန်း *ākhwōnḥ*, is applied to words implying sounds ; as အက္ခရာနှစ်ခွန်း *āk-khāra hneet khwōnḥ*, “two letters of the alphabet ;” တကားနှစ်ခွန်း *tsāgaḥ hneet khwōnḥ*, “two words ;” သံနှစ်ခွန်း *thān hneet khwōnḥ*, “two sounds.”

ချောင်း *khyoungḥ*, a root implying any thing like “a stiff bar of metal,” or any thing straight and stiff, is applied to words of a cognate sort ; as အပ်နှစ်ချောင်း *āt hneet khyoungḥ*, “two needles ;” ဆူးနှစ်ချောင်း *tshōōḥ hneet khyoungḥ*, “two thorns ;” ခဲတံနှစ်ချောင်း *khaidān hneet khyoungḥ*, “two lead pencils ;” မှင်တံနှစ်ချောင်း *hměngtān hneet khyoungḥ*, “two pens ;” ထိုးတံနှစ်ချောင်း *htōḥdān hneet khyoungḥ*, “two ramrods.”

လက် *lēt*, “the hand,” substantive အလက် *ālēt*, is applied to all things subject to be handled, or used by the hands ; as သေနတ်နှစ်လက် *thénăt hneet lēt*, “two muskets ;” သေနတ်နှစ်လက် *dhaḥ hneet lēt*, “two daos,” or “swords ;” ဇွန်နှစ်လက် *dzwōnḥ hneet lēt*, “two spoons ;” ခရုနှစ်လက် *khā-ra hneet lēt*, “two bugles.”

သွယ် *thway*, a root implying “a continuous direction,” substantive အသွယ် *āthway*, is applied to rivers, streams, &c. ; as မြစ်နှစ်သွယ် *myeet hneet thway*, “two rivers.”

ခင်း *khěngḥ*, a root implying “spread out,” substantive အခင်း *ākheṅḥ*, is applied to all articles spread out ; as သင်္တလတ်နှစ်ခင်း *thăkkhālăt hneet khěngḥ*, “two blankets ;” ဖျာနှစ်ခင်း *hpya hneet khěngḥ*, “two mats.”

ချက် *khyět*, a root implying a “central point of motion towards,” whether of thought or action, substantive အချက် *ākhyět*, is applied to all radiated objects ; as ဘီးနှစ်ချက် *bheeḥ hneet khyět*, “two wheels ;” ထီးနှစ်ချက် *hteeḥ hneet khyět*, “two umbrellas.”

ကွင်း *kwěngḥ*, a root implying “circular,” substantive အကွင်း *ākweṅḥ*, is applied to all circular objects ; as လက်စွပ်နှစ်ကွင်း *lēt tswōt hneet kwěngḥ*, “two finger rings.”

ကုံး *kōōnḥ*, a root implying “concatenation, stringing together,” is applied to all articles of such a nature ; as ဂုထီးနှစ်ကုံး *pădheeḥ hneet gōōnḥ*, “two necklaces.”

ခွက် *khwět*, a root implying “concavity,” substantive အခွက် *ākhwět*, is applied to articles of a cup-like shape ; as နာရီနှစ်ခွက် *nareeḥ hneet khwět*, “two pocket watches.”

ကိုယ် *kōh*, “a body,” is applied to articles which have a corporeal shape ;

as အရုပ်နှစ်ကိုယ် *äröök hneet kōh*, “two statues,” or “figures;” ဆင်ရုပ်တကိုယ် *tshěngröök tākōh*, “one figure of an elephant.”

ခု *khöō*, a root implying “to eke out, supply deficiencies, &c.” is applied to any nouns which do not fall under a particular head; as သေတ္တာနှစ်ခု *thăy hneet khöō*, “two keys.” It may also be applied to any of the above enumerated classes of words, except rational beings, and animals, or immaterial articles; as စားပွဲနှစ်ခု *tsaebwaïs hneet khöō*, “two tables;” ပလင်းနှစ်ခု *pălěng hneet khöō*, “two bottles;” သေနတ်နှစ်ခု *thénăt hneet khöō*, “two muskets;” and so on. It is also the affix used with numerals, when *not consisting of decades*; as သုံးခု *thöōn khöō*, “three;” သက္ကရာဇ်၁၀၀၁ခုနှစ် *thakkāreet tǎ htoung tǎ khöō hneet*, “the year 1001.” ပြည့် *pyee*, “full, complete;” is the affix of *decades*, or *full tens*; as တဆယ်ပြည့် *tǎ tshay pyee*, “ten;” နှစ်ဆယ်ပြည့် *hneet tshay pyee*, “twenty;” သက္ကရာဇ်၁၀၀၀ပြည့်နှစ် *thākkāreet tǎ htoung pyee hneet*, “the year 1000.” ထပ် *htăt*, a root implying “repetition, similarity,” &c., is used, as a generic affix, with the names of places or things, or their parts, in which similarity of objects recur; as a fort, its bastions, moats, gates, &c.; as အုတ်တပ်နှစ်ထပ် *öktăt hneet htăt*, “two fortified places;” ကျုံးနှစ်ထပ် *kyöōn hneet htăt*, “two moats.”

ရွာ *rwa*, is used with nouns implying “aggregated dwellings,” &c.; as နတ်လူဗြဟ္မာသုံးသုံးရွာ *năt lōō byāmhă bhöōn thöōn rwa*, “the three mansions of the Nats, Men, and Brahamas.”

Finally the noun itself is often repeated, and used as a generic affix; as ပြည်နှစ်ပြည် *pyee hneet pyee*, “two countries;” မင်းနှစ်မင်း *měng hneet měng*, “two lords.”



In compound substantives the latter member of the compound often becomes the numeral generic affix ; as စာ *tsa*, “any thing written,” and အုပ် *ōōk*, “to pack together,” forms စာအုပ် *tsaōōk*, “a bound book,” စာနှစ်အုပ် *tsa hneetōōk*, “two bound books ;” စာ *tsa*, “a writing,” and ထုပ် *htōōk*, “to bundle together,” forms စာထုပ် *tsa htōōk*, “a bundle of written papers,” စာနှစ်ထုပ် *tsa hneet htōōk*, “two bundles of written papers ;” အုံနီး *ōōn*, “a cocoa-nut,” and ဝင် *pěng*, “a tree,” forms အုံနီးဝင် *ōōn pěng*, “a cocoa-nut tree,” အုံနီးနှစ်ဝင် *ōōn hneet pěng*, “two cocoa-nut trees ;” with သီး *thē*, “a fruit,” forms အုံနီးနှစ်သီး *ōōn hneet thē*, “two cocoa-nuts ;” ကွင်း *kwăn*, “betel,” and ရွက် *rwět*, “a leaf,” forms ကွင်းနှစ်ရွက် *kwăn hneet rwět*, “two betel leaves.” All the compound substantives of the nature mentioned in page 38, &c. are of this nature, except those implying human, or rational beings ; as သံနှစ်စိတ် *thăn hneet tsă*, “two pieces of iron ;” မြေနှစ်ပုံ *myé hneet pōōn*, “two maps ;” နွား *nwa*, “an ox,” and ရှည် *shee*, “to couple,” form နွားနှစ်ရှည် *nwa hneet shee*, “two yoke of oxen ;” လျှပ် *hlyăt*, “lightning,” and ပြတ် *pyět*, “to become manifest,” form လျှပ်ပြတ် *hlyăt pyět*, “a flash of lightning,” လျှပ်နှစ်ပြတ် *hlyăt hneet pyět*, “two flashes of lightning ;” ခြေစွတ် *khrețsōk*, “a stocking,” and ရန် *răn*, “a pair,” form ခြေစွတ်ရန် *khrețsōk răn*, “a pair of stockings,” ခြေစွတ်နှစ်ရန် *khrețsōk hneet răn*, “two pairs of stockings.” In such a word as အိမ်ရှင် *ieng shěng*, “a master of a house,” အိမ်နှစ်ရှင် *ieng hneet shěng*, would imply “two masters of one house,” but အိမ်ရှင်နှစ်ဦး *ieng shěng hneet ōō*, “two masters of houses.” In some other compounds likewise the above rule does not hold good, and these a little attention will point out to the



learner ; as အိပ်ရာခင်း *iekrakhěng*, “a bed sheet,” from ခင်း *khěng*, “to spread out,” and အိပ်ရာ *iekra*, “a bed,” would not be အိပ်ရာနှင့် ခင်း *iekra hneet khěng*, but အိပ်ရာခင်းနှင့်ခင်း *iekrakhěng hneet khěng*.

When a question is asked with the interrogative ဘယ်နှစ် *bhay hneet*, “how many?” the numeral generic affix must always be used ; as ဒင်္ဂါးဘယ်နှစ်ပြားရှိသည်လား *dingaḥ bhay hneet byaḥ shie thee laḥ*, “how many rupees are there?” ထဘိန်းဘယ်နှစ်ထည်ပေးမည်လား *htābhienḥ bhay hneet tee péḥ mee laḥ*, “how many petticoats will you give?” and so on with any others.

Should a question be asked in a similar way, and of which a compound substantive was the article mentioned, then the latter member of the compound would be the generic affix ; as မြေဘယ်နှစ်ပုံရေးပြီးလား *myé bhay hneet pöñréḥ byeeḥ laḥ*, “how many maps have you drawn ;” ကွမ်းဘယ်နှစ်သီးဝယ်ယူပြီးလား *kwānḥ bhay hneet theeḥ way yōō byeeḥ laḥ*, “how many betel nuts have you bought ;” and so on.

#### COMBINATIONS OF THE NUMERAL တ *tǎ*, “ONE,” WITH VARIOUS ROOTS.

The numeral တစ် *teet*, “one,” in its contracted form of တ *tǎ*, is employed in connection with various roots ; as

ဖက် *hpět*. When combined with ဖက် *hpět*, “a side ;” the numeral generic affix of words which imply an object whose nature is dual, it often forms the term used to express “the other,” of such object ; as ကမ်း *kānḥ*, “a bank ;” ကမ်းတဖက် *kānḥ tǎ hpět*, “the other bank ;” လက် *lēt*, “the hand ;” လက်တဖက် *lēt tǎ hpět*, “the other hand.”

လုံး *lōñḥ*. In connection with လုံး *lōñḥ*, the root of the word အလုံး *ālōñḥ*, “all ;” it is combined with words to express “the whole or entire sub-

stance” of such object. In such cases the တ *tǎ*, is prefixed, and လုံး *lōōn*, affixed ; as တမြို့လုံး *tǎ myō lōōn*, “ the whole city,” or “ entire city.” Sometimes the substantive is found reduplicated, and တ *tǎ*, and လုံး *lōōn*, used only in connection with the last member, the compound has then a stronger and more emphatic signification ; as မြို့တမြို့လုံးကိုဝှံသွားသည် *myō tǎ myō lōōn gō hlee thwa thee*, “ he wanders all over the city ;” ပြည်တပြည်လုံးကိုဝှံသွားတောင်၏ *pyee tǎ pyee lōōn gō hlee rwé tounge ee*, “ he goes begging all over, and over the country.” When used with nouns in the plural number, the affix လုံး *lōōn*, is often omitted ; as တပြည်တနိုင်ငံတို့ကိုသိမ်းဖျက်လျက်၏ *tǎ pyee tǎ nōinggnǎn dō gō thien hpyét lyāt ee*, “ he ravages and destroys whole countries, and kingdoms.”

ကျွတ် *kwyāt*, “ to be entire without remainder,” is often used in connection with တ *tǎ*, and လုံး *lōōn* ; as တအိမ်လုံးကျွတ်လဲကျသည် *tǎ ieng lōōn kwyāt lai kyǎ thee*, “ the whole house is falling down ;” the verbal affix အောင် *oung*, “ so as to be,” is sometimes added ; as တအိမ်လုံးကျွတ်အောင်လဲကျသည် *tǎ ieng lōōn kwyāt oung lai kyǎ thee*, “ the whole house, so as to be entirely so, is falling down.”

တ *tǎ*, reduplicated and prefixed to each noun, is often used to convey the idea of “ this and that, the one and the other ;” as တအိမ်မှသည်တအိမ်သို့သွားလာသောသူ *tǎ ieng hmǎ thee tǎ ieng thō thwa la thǎu thōō*, “ the man coming, and going from one house to the other.”

တ *tǎ*, reduplicated and combined, the first with ဝံ *tsōōn*, a root implying “ aggregation, or any aggregate quantity or number ;” the second with a numeral generic affix, is used to imply “ some one, a single one,” of the objects of which the generic affix is the type ; as တဝံတလောက်

မျှမရှိဘူ *tǎ tsǒön tǎ youk hmyǎ mǎ shie bhōō*, “there is not so much as a single (person);” တစ်ခုတစ်ခုကိုမတွေ့နိုင်ဘူ *tǎ tsǒön tǎ khōō gō mǎ twé hnōing bhōō*, “(I) cannot find a single (thing).” Sometimes the compound has an indefinite meaning; as တစ်ယောက် *tǎ tsǒön tǎ youk*, may imply “some one, a certain person.”

ရ *tsǒō*, “to collect,” is reduplicated, and used in the following manner with တ *tǎ*, or a numeral; ဓမ္မုဒ္ဓိပါကျွန်းလုံးကိုဆယ်စုစု၍တရတယောက်ဝေတန်၍ရလေ၏—“having divided the whole island of Zamboodiba into ten aggregate parts or shares, they each got one.”

တ *tǎ*, combined with ရ *khōō*, the generic affix of inanimate things, or any other generic affix according to the signification, implies “an item, a particle or individual” of such object of which the generic affix is the type; as ထိုအမှုတရမကျန်ဘဲ *htō āhmōō tǎ khōō mǎ kyān bhai*, “without omitting a particle of that affair;” တခုတခု *tǎ khōō tǎ khōō*, implies “item by item, one by one;” တယောက်တယောက် *tǎ youk tǎ youk*, “one by one,” of persons.

တ *tǎ*, reduplicated and combined with a numeral generic affix, and လေ *lé*, a persistive particle, forms a compound implying “here and there one, a few, now and then one” of the class implied by the generic affix; as တယောက်တလေ *tǎ youk tǎ lé*, or တလေတယောက် *tǎ lé tǎ youk*, “here and there a person, now and then a person;” တကောင်တလေ *tǎ gOUNG tǎ lé*, or တလေတကောင် *tǎ lé tǎ gOUNG*, “here and there an animal;” တခါတလေ *tǎ kha tǎ lé*, or တလေတခါ *tǎ lé tǎ kha*, “now and then a time, sometimes.”

ပါး *pa:*, or ချား *khyā:*. When combined with ပါး *pa:*, or with ချား *khyā:*, roots implying “separation, &c.” it forms an adjective implying “another;”



လူတပါး *lōō tǎba*, or လူတချား *lōō tǎkhyā*, “another man;” တချား *tǎkhyā*, also sometimes implies “apart;” as ယောက်ျားတချား၊ မိမိတချား ခွဲထားပြီး *youkyā tǎkhyā miem mǎ tǎkhyā khwaihta byce*, “he sorted and placed the men apart, and the women apart.”

တူ *tōō*. When combined with တူ *tōō*, a root implying “similarity, accompaniment,” it forms a compound signifying “similar to, same as;” as ငါတူ *gna tǎtōō*, “the same as I, one and the same as I.”

ညှိ *gnyee*. Combined with ညှိ *gnyee*, a root implying “similarity,” it forms a compound signifying “even as, like as, just as.”

ကွ *kwǎ*. With ကွ *kwǎ*, a root implying “accompaniment,” it forms a compound signifying “together with.”

တကွနက် *tǎkwǎnēt*, တဖြိုင်နက် *tǎpyōingnēt*. Combined with ကွ *kwǎ*, as above, or with the addition of ဖြိုင် *pyōing*, a root implying “to pair, put together,” and with နက် *nēt*, a root implying “accumulation, mass,” it forms a compound signifying “all together;” as တကွနက် *tǎkwǎnēt*, or တဖြိုင်နက် *tǎpyōingnēt*, “all at once, all together, all of a heap.”

တခဲနက် *tǎkhainēt*. Combined with ခဲ *khai*, a root implying “constrictedness, or solidity,” and with နက် *nēt*, as above, it forms a compound signifying; as တခဲနက် *tǎkhainēt*, “blended, mixed undistinguishably, commingled,” also “all together.”

တ *tǎ*, a generic affix, and လ *lé*, combined with a numeral generic affix followed by the persistive affix လေ *lé*, it forms a compound implying “a single one” of the objects expressed by the noun; as လူတယောက်လေ *lōō tǎyōuk lé*, “a single person;” နွားတကောင်လေ *nwa*

*tăgoung lé*, “a single ox;” ဒင်္ဂါးတပြားလမဟိ *dingaṣ tă byaṣ lé mǎ hie*, “there is not a single dollar.”

တဝေ့ *tătsé*. Combined with ဝေ့ *tsé*, a root implying “particularity,” it forms a compound signifying “merely, nothing but, only:” the numeral generic affix intervenes; as လူတယောက်ဝေ့ *lōō tăyouktsé*, “merely a man, only a man.”

တဖန် *tăhpăn*. Combined with ဖန် *hpăn*, a root implying “to assume, or to cause to assume an appearance, manifesting &c.,” it forms a compound; as တဖန် *tăhpăn*, “again, once again, once more.” When ဖန် *hpăn*, is reduplicated, or combined with a root of a cognate signification, as ပြန် *pyăn*, or တွံ *tōñ*, implying “repetition, doing again, returning,” a compound is formed signifying “repeatedly;” as တဖန်ဖန် *tăhpănhpăn*, or တဖန်ပြန် *tăhpănpýăn*, or တဖန်တွံ *tăhpăntōñ*, “repeatedly, again and again.”

တထူး *tăhtōō*. တ *tă*, when combined with ထူး *htōō*, a root implying “separation, difference,” forms a compound implying; as တထူး *tă htōō*, “different, diverse, various.”

တဝတည် *tăwătee*. တ *tă*, combined with ဝ *wă*, a root implying “kind, sort,” and တည် *tee*, a root of a similar import, forms a compound; as တဝတည် *tăwătee*, “all together,” in reference to *time*, “at one and the same time, keeping time as a band, &c.”

တကိုယ် *tăkōh*. တ *tă*, combined with ကိုယ် *kōh*, “a body, substance,” forms a compound used to express “similarity in amount;” as နှစ်ခုနှင့် သုံးခုပါင်း။ ငါးခုတကိုယ်ဖြစ်ပါသည် *hncetkhōō hnңng thōōnṣ khōō poungṣ gnaṣ khōō tăkōh hpycet pa thee*, “two and three are equal to five.”

## NUMERAL AUXILIARIES.

Various roots are found combined with numerals and express various relations of such numbers.

မြောက် *myouk*, “to be raised,” being attached to a numeral generic affix, in connection with any cardinal number, expresses the corresponding ordinal of such number ;” as သားနှစ်ယောက်မြောက် *tha: hneet youk myouk*, “the second son.” The substantive may be the last member of the compound ; as နှစ်ဆယ်ရှစ်ရက်မြောက်နေ့တွင် *hneet tshay sheet rět myouk nэг dweng*, “on the twenty-eighth day :” or the substantive may be connected by သော *thăũ* ; as နှစ်ရက်မြောက်သောနေ့ *hneet rět myouk thăũ nэг*, “the second day ;” လေးလမြောက်၌ *lé: lă myouk hnöit*, “on the fourth month.”

ကြိမ် *gyien*, a root implying “reiteration, time, &c.,” when used with any cardinal number implies so many times that number. The rules para. 5, 6, 7, &c., page 99, in reference to numeral generic affixes are equally applicable to this adjunct ; တကြိမ် *tă gyien*, “once ;” နှစ်ကြိမ် *hneet gyien*, “twice ;” သုံးကြိမ် *thöön: gyien*, “thrice ;” အကြိမ်နှစ်ဆယ် *ăgyien hneet tshay*, “twenty-times ;” အကြိမ်နှစ်ဆယ်လေးကြိမ် *ăgyien hneet tshay lé: gyien*, “twenty-four times.” Or should it be required to compound it with an ordinal, the ordinal adjunct မြောက် *myouk*, is the last of the compound ; as နှစ်ကြိမ်မြောက် *hneet gyieng myouk*, “the second time ;” အကြိမ်တစ်ဆယ်မြောက် *ăgyien tă tshay myouk*, “the tenth time ;” အကြိမ်တဆယ်လေးကြိမ်မြောက် *ăgyien tă tshay lé: gyien myouk*, “the twenty-fourth time.” ကြိမ် *gyien*, is not used as a multiplier.



ခေါက် *khauk*, has a cognate meaning and application to the preceding.  
 လီ *lee*, the root of the word အလီ *ālee*, “a time, or turn,” is used with cardinal numbers to form a multiplier; the multiplicand must always precede the multiplier and has often one of the numeral generic affixes ခု *khōō*, or ပြည် *pyee*, appended, according as the numeral is a full multiple of ten, or otherwise; as ခွဲနှစ်ခုရှစ်လီ *khwōhneet khōō sheet lee*, “eight times seven;” ကိုးခုကိုးလီ *kō:k khōō kō:lee*, “nine times nine;” တရာ ခွဲနှစ်ဆယ်ချောက်ခုသုံးလီ *tāra khwōhneet tshay khyouk khōō thōōn:lee*, “three times one hundred and seventy-six.” When required to be used in connection with ကြိမ် *kyien*, or မြောက် *myouk*, the arrangement is thus : အကြိမ်နှစ်ဆယ်ချောက်လီမြောက် *āgyien hneet tshay khyouk lee myouk*, “the sixth time, twentieth time,” လေးခုချောက်လီပေါင်းကိုးနှစ်ဆယ်လေးခုပေါင်း တကိုယ်ဖြစ်ပါသည် six times four, is twenty-four, တဆယ်ပြည့်အလီတဆယ်ငါးလီ *tā tshay pyee ālēē tā tshay gna: lee*, “fifteen times ten.”

ပိုင်း *pōing*. Any fractional part whatever of a number may be expressed by the word, ပိုင်း *pōing*, (a root signifying “parcelling, or dividing into parts,”) being attached both to the denominator, and numerator; the denominator thus formed always precedes the numerator. The denominator has the affix ၏ *ee*, “of,” or တွင် *dwěng*, “in, among,” understood or expressed; as နှစ်ပိုင်းတပိုင်း *hneet pōing: tā pōing:*, “of two parts one part,” i. e. “one half;” ဆယ်ပိုင်းခုနှစ်ပိုင်း *tshay pōing: khwōhneet pōing:*, “of ten parts seven parts,” i. e. “seven-tenths;” အပိုင်း တဆယ်ငါးပိုင်း အပိုင်းတဆယ်လေးပိုင်း *āpōing: tā tshay gna: pōing: āpōing: tā tshay lé: pōing:*, “of fifteen parts fourteen parts,” i. e. “fourteen-fifteenths.”

ဆ *tshǎ*, a root signifying “a portion, share, &c.,” is affixed to numerals to convey the idea of so many fold ; as နှစ်ဆ *hneet tshǎ*, “two-fold;” သုံးဆ *thoön tshǎ*, “three-fold;” ခွဲနှစ်ဆ *khwö hneet tshǎ*, “seven-fold;” အဆတဆယ် *ätshǎ tǎ tshay*, “ten-fold;” အဆလေးဆယ် *ätshǎ lé tshay*, “forty-fold;” အဆချောက်ဆယ်လေးဆ *ätshǎ khyouk tshay lé tshǎ*, “sixty-four-fold.”

It will be remarked that all these preceding numeral auxiliaries obey the same rules in composition as were laid down for numeral generic affixes, in paragraphs 5, 6, 7, &c., page 99.

ချင်း *khyǎn*, a root signifying “division into equal parts,” is the most common affix used to express “one half;” as လ *lǎ*, “a moon,” or “month,” လချင်း *lǎ khyǎn*, “a half moon,” or “half month;” or the numeral တ *tǎ*, “one,” may be used in connection with it ; as လတချင်း *lǎ tǎ khyǎn thee*, “a half moon.” It is also found used in a substantive form ; as လအချင်း *lǎ ákhyǎn*, “a half month.”

ဝိတ် *tsiet*, a root implying “division into four parts,” breaking first length-wise and then cross-wise, is, either in its substantive form prefixed, or in its radical form, or in connection with the numeral တ *tǎ*, “one,” affixed to nouns to express a “fourth part;” as လဝိတ် *lǎ tsiet*, or လတဝိတ် *lǎ tǎ tsiet*, “one quarter of a moon,” or “of a month,” i. e. a week; လမ်းခရီးအဝေးတဝိတ်လောက်မျှကိုမထွက်မကုန်သေးပြီ *lǎn khǎree áwé tǎ tsiet louk hmyǎ gō mǎ dwèt mǎ gōön thé byee*, “have not yet gone as much as about one quarter of the distance;” တူလာအဝိတ် *tōōla ätsiet*, “a quarter tola.”

လောက် *louk*. When the term “about a number,” is to be expressed, the word လောက် *louk*, “to be about” or “sufficient,” is used as an affix,

the adjective မျှ *hmyă*, “to be the same in quantity,” may precede it ; as ငါးဂိုဏ္ဍာန် *gnaꣳgō louk*, “about five ;” or ငါးမျှလောက် *gnaꣳhmyă louk*, “about as much as five ;” သုံးနာရီချက်တိလောက် *thöönꣳ narceꣳ khyêt-tee louk*, “about three o’clock.”

ခန့် *khăn*, “to be about so much,” is affixed to words of time, or quantity, to express the same as the preceding ; as တနှစ်ခန့် *tă hneetkhăn*, “about a year ;” တူလာခန့် *tōōla khăn*, “about a tola ;” or ခန့်မျှလောက် *khăn hmyă louk*, may be used ; as တနှစ်ခန့်မျှလောက် *tă hneet khăn hmyă louk*, “about a year.”

လွန် *lwön*, “to excel,” is affixed to numbers to express “more than ;” မျှ *hmyă*, may likewise precede it ; as သုံးနာရီချက်တိမျှလွန်သည် *thöönꣳ narceꣳ khyêttee hmyă lwön thee*, “more than three o’clock,” or “exceeding three o’clock ;” တစ်ရက်လွန်သောအချိန် *tă yêt lwön thăũ ākhyien*, “more than a day’s time.”

ကျော် *gyāū*, “to surpass, &c.,” has the same power as the preceding ; as တရာကျော် *tă ra gyāū*, “more than a hundred.”

လျော့ *lyăũ*, “to lessen,” is affixed to numbers to express “less than,” that number ; as တရာလျော့ *tă ya lyăũ*, “less than a hundred.”

စုံ *tsöön*, “to be complete,” is used in connection with numerals to express the “whole of such numbers,” the numeral generic affix intervenes between it, and the numeral ; as လက်နှစ်ဖက်စုံ *lēt hneetbhēt tsöön*, “both hands.”

လုံး *lōönꣳ*, from အလုံး *ālōönꣳ*, “all,” by itself or in connection with စ *tsă*, prefixed from အစ *ātsă*, “a beginning,” as စလုံး *tsălōön*, is used in the same manner to express the “whole of any number, or thing.”



စီ *tsee*, is a particle used in connection with numerals, and the generic affixes of their nouns to express such number individually considered; as ဒင်္ဂါလေးပြားစီပေးမည် *dinga léꜰ byaꜰ tsee péꜰ mee*, “(I) will give four rupees each;” တယောက်စီ *tă youk tsee*, “each one person;” နှစ်ယောက်စီ *hneet youk tsee*, “each couple.” Or the numeral may have စီ *tsee*, affixed, and the whole be then reduplicated; as နှစ်စီနှစ်စီယောက် *hneet tsee hneet tsee youk*, “each two persons, two and two in couples.”

သာ *tha*, is an adverb affixed to numerals and their generic affixes to express “such a number only;” as လူတယောက်သာ *lōō tă youk tha*, “one man only;” ဒင်္ဂါနှစ်ပြားသာ *dinga hneet byaꜰ tha*, “two dollars only;” လူအားသာ *lōō aaꜰ tha*, “to man only.”

ချင်း *khyěngꜰ*, is likewise used in the same way; as လူတယောက်ချင်း *lōō tă youk khyěngꜰ*, “one man only;” လက်ချင်း *lēt khyěngꜰ*, “the hand only;” လက်ဖြင့်ချင်း *lēt hpyěng khyěngꜰ*, “by hand only.”

တည်း *teeꜰ*, is also found used in the same way; as လူတယောက်တည်း *lōō tă youk teeꜰ*, “one man only;” တယောက်တည်းသောသူ *tă youk teeꜰ thăũ thōō*, “the person by himself;” or သာ *tha*, may be added; လူတယောက်တည်းသာ *lōō tă youk teeꜰ tha*, “only man alone.” It also expresses “by one’s self;” as တယောက်တည်းနေလျက်၏ *tă youk teeꜰ né lyět ee*, “he usually remained alone;” ချင်း *khyěngꜰ*, is also found attached to it; as ငါတို့နှစ်ယောက်တည်းချင်းလျှင် *gna dō hneet youk teeꜰ khyěngꜰ hlyěng*, “should we two be by ourselves;” lit. “should we be two alone;” တည်း *teeꜰ*, is also found used as an intensative to the numeral တ *tă*, “one;” as တကိုယ်တည်း *tă kōh teeꜰ*, “one and the same body, two bodies amalgamated into one;” တည်း *teeꜰ*, is also found used with other

words besides numerals ; as သံဂိုတည်းလုပ်သည် *thāngō tee:lōōk thee*,  
“ made entirely of iron ;” or သံဂိုသာတည်းလုပ်သည် *thāngō tha tee:lōōk*  
*thee*, “ made entirely of only iron.” Vide also infra under the head of  
miscellaneous verbal affixes for various applications of both these.

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## PART IV.

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### VERBS.

Verbs are formed in the Burmese language from the abstract root by the use of certain affixes. The pure root by itself, however, may be said to convey, when combined with another verbal root, the power of the infinitive mood; as ပြောလာသည် *pyǎũ la thee*, “he comes to speak,” in this case the affix of the future tense, or of the gerund is understood; as ပြောမည်လာသည် *pyǎũ mee la thee*, or ပြောအံ့သောငါလာသည် *pyǎũ ǎn thǎũ gnha la thee*.

Some of the relations of verbal roots require another verb to express them; as “I can go,” which is rendered ငါသွားနိုင်သည် *gna thwa: hnǝing thee*, but care must be taken to distinguish between such a compound, and one consisting of two or more verbal roots combined for the purpose of conveying one homogeneous idea; as “to wander,” would be rendered by the two roots တွှည် *hle̊e*, “to turn, change position by turning,” and သွား *thwa:*, “to go,” hence တွှည်သွား *hle̊e thwa:*, “to wander.” In this latter case the two roots are often connected by the increment ရှိ *rwé*; as တွှည်ရှိသွား *hle̊erwéthwa:*.

It is the genius of the Burmese language thus to combine roots, so as to express, exactly, an idea that could be rendered in English only by a circumlocution; as အုပ် *ǝók*, “to cover, over-



whelm," and မိ *mie*, or ရ *ră*, "to obtain," form အုပ်မိ *ōōkmie*, or အုပ်ရ *ōōkră*, "to catch by overwhelming," as fish in a net; လှုပ် *hlōōk*, "to vibrate, shake," and ထံ *thăn*, "to emit a sound," form လှုပ်ထံ *hlōōk thăn*, "to ring as a bell;" ကြား *kya*, "to hear," and ပြော *pyăŭ*, "to speak," form ကြားပြော *kya:pyăŭ*, "to repeat as information;" ဖြန့် *hpyăn*, "to spread out," and ချ *khyă*, "to cast down," form ဖြန့်ချ *hpyăn khyă*, "to cast," or "throw a net, &c.;" ဆွဲ *tshwai*, "to pull, or drag," and တင် *těng*, "to place," form ဆွဲတင် *tshwai těng*, "to land a net;" ဝံ့ *pōōn*, "a pattern," and ရိုက် *rōik*, "to knock, hammer," form ဝံ့ရိုက် *pōōn rōik*, "to print, take off an impression;" ပြ *pyă*, "to show," and ပေး *pé*, "to give," form ပြပေး *pyăpé*, "to give signs of, show symptoms of;" and so on with any combinations.

Another peculiarity, in the Burmese language, is that causal affixes, or what in other languages would be styled prepositions of case, are used to express certain relations of verbal roots, such as are in general rendered by participles; as ပြော *pyăŭ*, "to speak," and မှာ *hma*, "in," make ပြောမှာ *pyăŭ hma*, "in speaking, as he was speaking;" with မှာ *hmă*, "from," ပြောမှာ *pyăŭ hmă*, "having spoken;" with နှင့် *hněng*, "together with," as အဖဖြစ်သည်နှင့် *ăhpă hpyeet thee hněng*, "because he was his father, being his father, in that he was his father."

Verbal roots are of only two descriptions, that is, in their original form, they convey either an idea of action, whether mental, or corporeal; as ပြု *pyōō*, "to do;" ဆို *tshō*, "to speak;" ဆဲရေး *tshairé*, "to abuse;" မုန်း *mōōn*, "to hate;" လူ *yōō*, "to bring;" ကူး *kōō*, "to cross over;" မြင် *myěng*, "to see;" or of a state of inertion, or inactive existence; as နေ

*né*, “to remain;” ထိုင် *htōing*, “to sit;” ကောင်း *koung*, “to be good;”  
 လှ *hlă*, “to be beautiful;” ကြောက် *krouk*, “to be afraid;” and so on.

The active verb can be formed at any time from the neuter root by affixing the verb ဇေ *tsé*, “to cause.” This form is especially used with those roots expressing any state, quality, or condition of mind; as ညိမ် *gnyien*, “to be in a state of quietness, comfort, freedom from affliction,” ညိမ်ဇေ *gnyient sé*, “to soothe, to ease, cure, &c. ;” သိ *thie* “to know, beware of,” သိဇေ *thietsé*, “to inform, tell;” သန့်ရှင်း *thăn shěng*, “to be pure,” whether in mind, or body; သန့်ရှင်းဇေ *thăn shěng tsé*, “to purify.” When ဇေ *tsé*, is thus affixed to an active root it merely implies “to cause to do,” the action implied in the root; as စကားပြော *tsăga pyăŭ*, “to speak,” စကားပြောဇေ *tsăga pyăŭ tsé*, “to cause to speak.”

An active verb is very often formed from a neuter root, by aspirating the initial consonant, or, if it have a corresponding aspirate, by changing it for such aspirate; as ကျ *kyă*, (neuter), “to fall down,” or “become low,” ချ *khyă*, (active), “to cast,” or “put down;” ကြောက် *krouk*, “to be afraid,” ကြောက် *khrouk*, “to frighten;” ကျား *kyā*, “to be diversified, not uniform,” ချား *khyā*, “to make dissimilar, separate into compartments;” ကွင်း *kywěng*, “to remain, be a remnant,” ကွင်း *khywěng*, “to leave behind, set aside;” င *gnă*, “to be distributed,” င *gnhă*, “to distribute;” ခုတ် *tsöök*, “to be torn, rent,” ဆုတ် *tshöök*, “to tear, rend;” နှင် *neet*, “to be sunk, immersed,” နှင် *hneet*, “to sink, or immerse;” လှုပ် *löök*, “to shake or tremble,” (neuter), လှုပ် *hlöök*, “to shake,” or “tremble,” (active), and so on with many others.

ထား *hta*, a root implying mental or corporeal action, but in the sense of “putting, placing,” whether as “putting a question,” or “placing an object,” is used with many roots, as an auxiliary adjunct of action ; as မှာ *hma*, “to direct, order,” မှာထား *hmahta*, ditto ; ကွယ် *kway* and ဂွှ် *hwět*, to conceal, hide, ကွယ်ထား *kwayhta*, and ဂွှ်ထား *hwěthta*, ditto ; မှတ် *hmät*, “to note, mark,” မှတ်ထား *hmäthta*, “to particularize ;” မြှီ *myeet*, means “to obstruct, prevent,” in the sense of “being or lying in the way,” but မြှီထား *myeethta*, implies “to prevent, obstruct,” in the sense of “putting an obstacle in the way ;” in the latter case the sense is compound, the obstruction being caused by the object put, and the person putting ; hence မြှီ *myeet*, by itself, is used to imply “to forbid,” in the sense of a *law* forbidding ; မြှီထား *myeethta*, in the sense of a *lawgiver* forbidding ; ရိုက်ထား *roikhta*, “to fasten by hammering ;” ပုံထား *pöönhta*, “to place in heaps.”

လုပ် *löök*, “to do work,” is likewise found used as an adjunct, with active verbs implying any manual work ; as ဆောက် *tshouk*, “to build, erect,” ဆောက်လုပ် *tshouk löök*, ditto ; ရုပ်ပုံထိုးလုပ် *röökpöönhtō löök*, “to carve a statue,” from ထိုး *htō*, “to carve, &c.”

ပြု *pyöö*, “to do,” i. e. mental doing, “to act,” is combined with roots in their adverbial form implying any mental quality, or action, to form a corresponding active ; မုန်းစွဲပြု *möönztswa pyöö*, “to hate,” lit. “to act hatingly ;” မင်္ဂစွဲပြု *měngtswa pyöö*, “to love, act lovingly ;” it is also found combined with the simple root ; as သတိပြု *thădie pyöö*, “to take care, beware ;” ရန်ပြု *răn pyöö*, “to quarrel.”

ခံ *khăn*, “to endure, suffer, be the subject, or patient of,” may be applied



to roots to render them passive ; as ဇေ *tsé*, “to order,” ဇေခံ *tsé khǎn*, “to obey, be subject;” ဝင် *tseet*, “to fight,” ဝင်ခံ *tseet khǎn*, “to be attacked;” ယဝ် *yăt*, “to fan,” ယဝ်ခံ *yăt khǎn*, “to be fanned.” In such instances as the following it apparently has an active signification ; as မွေခံ *mwé khǎn*, “to inherit,” from အမွေ *ǎmwé*, “an inheritance;” သက်သေခံ *thětthé khǎn*, “to witness,” lit. “to bear witness:” in this latter case the word “bear,” gives an idea of endurance, and in the other no *action* is implied. When ခံ *khǎn*, is not thus used as an auxiliary, but as an absolute verb, the root ရ *rǎ*, “to obtain,” is generally affixed to it ; as ခံရ *khǎnrǎ*, “to suffer,” ပြင်းစွာခံရသည် *pyěngꜥtswa khǎn yǎ thee*, “suffers grievously.”

ရ *rǎ*, “to obtain, find,” is also sometimes used as an auxiliary to verbs implying an emotion, or quality of the mind, or state of the body, and seems to form a sort of passive, or neuter ; as ခြောက်ရသည် *khrouk yǎ thee*, “to be afraid,” lit. “to get frightened;” ချစ်ရသည် *khyeet yǎ thee*, “to be loved,” or “get loved;” ချရသည် *khyǎ yǎ thee*, “to fall,” or “get a fall.”

The passive verb is comparatively seldom found used in the Burmese language, the corresponding neuter being made use of instead ; ဖြစ် But it may be formed in the same way as in English by the use of the substantive verb ဖြစ် *hpyeet*, “to be, or become,” or sometimes ရှိ *shee*, “to be;” an instance of active, neuter, and passive is as follows ; ကြောက် *krouk*, (neuter) “to fear,” ခြောက် *khrouk*, (active) “to frighten,” ကြောက်ဖြစ်သည် *krouk hpyeet thee*, (passive) “to be afraid.” Often the participial affix သည် *thee*, intervenes between the two

roots; as စေသည်ဖြစ်သည် *tséthee hpyeet thee*, “to be sent,” from စေ *tsé*, “to send.” When the plural number, or any tense is required to be expressed, the *substantive* verb should be inflected with the necessary affixes.

The substantive verb is also capable of being rendered passive; as ဒေါသဝိတ်ရှိသည်ဖြစ် *däüthätsiet shie thee hpyeet*, “became malignant-minded;” ဝမ်းမြောက်သောဝိတ်ရှိသည်ဖြစ် *wõn: myouk thäü tsiet shie thee hpyeet*, “became delighted.” In this way it may be said to express the idea of “to become.” In the use of this substantive verb ဖြစ် *hpyeet*, or ဖြစ် *pyeet*, the word သူ *thōō*, “a person,” or a cognate one is understood after the first သည် *thee*, which is only a connective affix or relative increment; as သွားဆဲသည်ဖြစ်သည် *thwa: tshai thee hpyeet thee*, “(he) is just going,” or written in full, သွားဆဲသောသူ *thwa: tshai thäü thōō*, or သွားဆဲသည်သူဖြစ်သည် *thwa: tshai thee thōō hpyeet thee*, “(he) is a just going person.” Again ဘုရားသခင်သည်ခပ်သိမ်းသောအရပ်၌ရှိတော်မူသည် ဖြစ်၏ “God is in every place,”—or in full “God is One being in every place.”

Neither the root, nor the noun, undergo any inflection or alteration on account of the persons of the nominative case. The only alteration being in the case of number, where, if the nominative case be of the plural number the root has a numeral affix appended.

#### NUMBER.

There is no affix of the singular number, the root by itself being indicative of the singular number; as ငါသွားသင့် *gna thwa: thee*, “I go.”

ကြ The plural number is expressed by affixing ကြ *kyǎ*, or ကုန် *gǝñ*, or ကြကုန် *kyǎ gǝñ*; as ငါတို့သွားကြသည် *gna dō thwa: kyǎ thee*, or သွားကုန်သည် *thwa: gǝñ thee*, or သွားကြကုန်သည် *thwa: kyǎ gǝñ thee*, “we go.” The numeral affix is always attached to the *root*, no other ever intervening.

To give some idea of a verbal root with its various affixes, the verb သွား *thwa:*, “to go,” is in a measure conjugated, although all its relations are by no means given.

သွား *thwa:*, “to go.”

### INDICATIVE MOOD.

#### PRESENT TENSE.

*Singular.*

*Plural.*

သွားသည် *thwa: thee*, “I, thou, he, she, it goes.” သွားကြသည် *thwa: kyǎ thee*, “We, ye, they go.”

#### IMPERFECT.

သွားဘူးသည် *thwa: bhōō: thee*, “I, &c. went.” သွားကြဘူးသည် *thwa: kyǎ bhōō: thee*, “We, &c. went.”

#### PERFECT.

သွားပြီး *thwa: byee:*, “I, &c. have gone.” သွားကြပြီး *thwa: kyǎ byee:*, “We, &c. have gone.”

#### PLUPERFECT.

သွားခဲ့ပြီး *thwa: hnəng byee:*, “I, &c. had gone.” သွားကြခဲ့ပြီး *thwa: kyǎ hnəng byee:*, “We, &c. had gone.”

#### FUTURE.

[will go.]

သွားမည် *thwa: mee*, “I, &c. will go.” သွားကြမည် *thwa: kyǎ mee*, “We, &c.



## IMPERATIVE.

သွားလော့ *thwa:lăũ*, “Go thou.”      သွားကြလော့ *thwa:kyălăũ*, “Go ye.”  
 သွားဖို့ *thwa:tsō*, “Let us go.”

## POTENTIAL MOOD.

## PRESENT TENSE.

*Singular.**Plural.*

သွားနိုင်သည် *thwa:hnoingthee*, “I, &c. can,” or “am able to go.”      သွားကြနိုင်သည် *thwa:kyăhnoingthee*,  
 “We, &c. can go,” or “are able to go.”

## IMPERFECT.

သွားနိုင်ဘူးသည် *thwa:hnoingbhōō*      သွားကြနိုင်ဘူးသည် *thwa:kyăhnoingbhōō*  
*thee*, “I, &c. could go.”      *thee*, “We, &c. could go.”

## PAST.

သွားနိုင်ပြီး *thwa:hnoingbyee*, “I, &c. could have gone.”      သွားကြနိုင်ပြီး *thwa:kyăhnoingbyee*,  
 “We, &c. could have gone.”

## FUTURE.

သွားနိုင်မည် *thwa:hnoingmee*, “I, &c. can at some future time go.”      သွားကြနိုင်မည် *thwa:kyăhnoingmee*,  
 “We, &c. can at some future time go.”

## SUBJUNCTIVE MOOD.

## PRESENT.

သွားကောင်းသည် *thwa:goungthee*,      သွားကြကောင်းသည် *thwa:kyăgoungthee*,  
 “I, &c. may probably go.”      “We, &c. may probably go.”

And in the same way for the other tenses.

သွားသော် *thwa:thāũ*, or သွားလျှင် *thwa:hlyəng*, “Should I, &c. go.”

သွားကြသော် *thwa: kyǎ thāū*, or သွားကြလျှင် *thwa: kyǎ hlyěng*, “Should we, &c. go.”

သွားအံ့သောငှါ *thwa: ṁthǎũ gnha*, “for the purpose of going.”

သွားမှာ *thwa: hma*, “going,” or “in going.”

သွားမှ *thwa: hmǎ*, “having gone.”

သွားလို့ *thwa: lō*, “about to go.”

#### VERBAL AFFIXES.

It is to be premised in reference to verbal affixes, that there are three assertive affixes, that is positive affixes of time ; viz., သည် *thee*, the assertive affix of the present tense ; ပြီး *byece*, the assertive affix of the past tense ; and မည် *mee*, the assertive affix of the future tense. Whatever modal, or auxiliary affix may be used with a root, it requires an assertive affix to make the meaning complete ; as သွား *thwa:*, a root implying “to go,” ကြ *kyǎ*, the numeral affix, and နိုင် *hnōing*, “to be able, to can,” forms သွားကြနိုင် *thwa: kyǎ hnōing*, “(they) able to go ;” but it requires the assertive affix သည် *thee*, to define the meaning ; as သွားကြနိုင်သည် *thwa: kyǎ hnōing thee*, “(they) are able to go,” သွားကြနိုင်မည် *thwa: kyǎ hnōing mee*, “(they) will be able to go.” The imperative mood and in some cases the negative mood, are the only two which dispense with an assertive affix. The assertive affix is always the last, except in the interrogative mood, where it intervenes between the interrogative affix and the root.

Though the above are assertive affixes, yet they are sometimes auxiliary affixes pointing out the relative time of some other relation of the verb ; as when used with လျှင် *hlyěng*, a suppositional affix ; as

သူသွားသည်လျှင် *thōōthwaꜛthee hlyěng*, “should he be going;” သူသွားပြီးလျှင် *thōōthwaꜛbyeeꜛ hlyěng*, “should he have gone;” သူသွားမည်လျှင် *thōōthwaꜛmee hlyěng*, “should he hereafter go.”

သည် *thee*, is the simple affix of the indicative mood present tense; as ငါပြုသည် *gnapyōōthee*, “I do;” သူဆိုသည် *thōō tshōthee*, “he says;” ငါတို့လာကြသည် *gnadōlakyāthee*, “we come;” သူတို့သွားကြသည် *thōō dōthwaꜛkyāthee*, “they go.”

၏ *ee*, is likewise an affix of the present tense, but referring to a past time, as in English the present tense is colloquially used; as “so says I,” &c. referring to something past. It may thus be styled the narrative affix; it is likewise used in the place of the affix သည် *thee*, at the close of the sentence.

ဆဲ *tshai*, is an auxiliary affix of the present tense, implying “just now;” as ငါသွားဆဲသည် *gnathwaꜛtshai thee*, “I am just going;” သူတို့သေဆဲဖြစ်ကြသည် *thōō dō thétshai hpyeetkyāthee*, “they are just now dead.”

ဘူး *bhōōꜛ*, is an affix used in connection with the present affix သည် *thee*, to express an indefinite past; as ငါသွားဘူးသည် *gnathwaꜛbhōōꜛ thee*, “I went;” သူတို့လာကြဘူးသည် *thōō dō lakyābhōōꜛ thee*, “they came.”

ပြီး *byeeꜛ*, implying “done, past, accomplished,” is the affix of the past tense; as ငါပြုပြီး *gnapyōōbyeeꜛ*, “I have done;” သူတို့သွားကြပြီး *thōō dōthwaꜛkyābyeeꜛ*, “they have gone.”

ည်မ *mee*, အံ့ *ǎn*, and အံ့မည် *ǎn mee*, are all affixes of the future tense; as ငါသွားမည် *gnathwaꜛmee*, or သွားအံ့ *thwaꜛǎn*, or သွားအံ့မည် *thwaꜛǎn mee*, “I will go;” သူတို့သွားကြမည် *thōō dōthwaꜛkyāmee*, or သွားကြအံ့ *thwaꜛkyāǎn*, or သွားကြအံ့မည် *thwaꜛkyāǎn mee*, “(they) will go.”



Besides the above there are certain indefinite past affixes that may be used with an assertive affix of tense, modifying its time with their own indefinite signification ; as

ဘု *bhōō*, may be used either with the present affix သည် *thee*, or the past affix ပြီး *byee* ; as ငါသွားဘုသည် *gna thwa:bhōōthee*, “ I have been going ;” ငါသွားဘုပြီး *gna thwa:bhōōbyee*, “ I had gone,” or “ had been going.”

ခဲ့ *khai*, is a present past affix ; as ငါသွားခဲ့သည် *gna thwa:ghai thee*, “ I have just gone ;” သူသွားခဲ့ပြီး *thōō thwa:ghai byee*, “ he had just gone.”  
လေ *lé*, is used with a present, or a past affix ; as ငါသွားလေသည် *gna thwa:léthee*, “ I have been going ;” ငါသွားလေပြီး *gna thwa:lébyee*, “ I had gone.”

နှင့် *hnəng*, and လင် *ləng*, and ခင့် *khəng*, are affixes that may be used either, with the present affix သည် *thee*, the past affix ပြီး *byee*, or the future affix မည် *mee* ; and they infer the action to have been done prior to something alluded to ; as ငါသတိပေးနှင့်သည် *gna thādiepé:hnəngthee*, “ I caution you (beforehand) ;” ငါသွားခင့်မည် *gna thwa:khəngmee*, “ I will go,” i. e. “ before something else referred to.”

လတ္တံ့ *lăttăñ*, is the affix of a distant or prophetic future ; as ဤသို့ဖြစ်လတ္တံ့ *eethōhpyeetlăttăñ*, “ thus shall it be.”

The future tense is also found, as in many other languages, having a suppositional, problematical or conjectural signification, and may be variously rendered in English by “should, may, might, though, &c. ;” as သူလာအံ့ငါမပြောမည် *thōōlañ gna mǎpyǎũmee*, “ though he come I will not tell ;” သင်လာမည်အခါကိုငါသိရလျှင် *thəngla mee ākha gō gna thie*

*yăhlyəng*, “had I known when you would have come” or “the time of your coming;” ထိုအခင်းမှာလူတို့သည်ငါးဆယ်ကျော်ခန့်ရှိလိမ့်မည် *htōăkhănṣ hmalōōdōthee gnaṣtshay gyāūkhăñ shieliem mee*, “in that room there must have been,” or “may have been upwards of fifty persons,” lit. “in that room there will be more than about fifty persons;” ငွေဒင်္ဂါးတသောင်းခန့်ရှိပါလိမ့်မည် *gnwédingaṣtă thoungṣ khăñ shie paliem mee*, “there must have been” or “may have been about ten thousand rupees;” သင်သားဖြစ်လိမ့်မည်။မဖြစ်လိမ့်မည်ကိုငါမသိ *thəng thaṣ hpyeetliem mee mǎ hpyeetliem mee gō gna mǎ thie*, “whether he is your son or not, I know not.”

ရ *rǎ*, “to obtain, find &c.,” often intervenes between the root, and the future affixes; and is then rendered in English by “must;” as ငါသွားရမည် *gnathwaṣ yǎ mee*, “I must go, I shall positively go;” ဖြစ်ရမည် *hpyeet yǎ mee*, “it must be;” ငါတို့သွားကြရမည် *gna dō thwa kyǎ yǎ mee*, “we must go.” It is also inserted in other moods to form their future tense, as will be shewn in its proper place, also to form a future to verbal compounds; as သွားရသောအခါ *thwaṣ yǎ thǎū ṁkha*, “the time of probable going, the time of obtaining going.”

#### INDICATIVE MOOD.

သည် *thee*, is the only proper affix of the indicative mood, but it is very seldom expressed; an assertive affix being considered sufficient to show the mood is indicative: it is however found used; as ပြောသည်မည်သူလာသည် *pyǎūtheemeethōō la thee*, “he comes to speak,” lit. “will speak, he comes:” here ပြော *pyǎū*, is the root implying “to speak,” သည် *thee*, is the modal affix of the indicative mood, and မည် *mee*, is the assertive affix of the future tense. The plural of the above would

correctly, and grammatically be thus ; ပြောကြသည်မည်သူ့လိုလာကြသည်  
*pyăũ kyă thee mee thōō dō la kyă thee.*

ရ *ră*, “to obtain,” is often very frequently used as an indicative affix ; as  
 ငါတို့သွားကြသည် *gna dō thwa: kyă ră thee*, “we go,” or “are going ;”  
 သူသွားရပြီ *thōō thwa: ră byee*, “he has gone ;” သူသွားရမည် *thōō thwa:  
 ră mee*, “he will go,” likewise “must go,” as above.

#### IMPERATIVE AND PRECATIVE MOOD.

The root by itself is sometimes used imperatively, but never precatively ; as သွား *thwa:*, “go thou ;” သွားကြ *thwa kyă*, “go ye ;” but more commonly certain imperative affixes are made use of.

လော *lăũ*, တော့ *dăũ*, လည်း *lee:*, ခြည် *khyee*, are the only true imperative affixes, and would be used when commanding ; as သွားလော *thwa: lăũ*, “go thou ;” သွားကြတော့ *thwa: kyă dăũ*, “go ye.”

ထွန်းထွဉ် *hlăn: hlee*, is likewise an imperative termination.

ဦး pronounced အုံး *öñ:*, ပါ *pa*, ခဲ *khai*, ချေ *khyé*, ပါစေ *patsé*, စမ် *tsăn*, စမ်ပါ *tsăpba*, ပေ *pé*, ရပ် *reet*, ရော *răũ*, လေ *lé*, လိုက် *lōik*, သိ *thie*, are all precative, and imperative affixes ; as နေဦး *néöñ:*, “stay ;” ကြည့်စမ် *kyee tsăn*, “look ;” ခေါ်ခဲ *khāũ khai*, “call.”

စေသော *tsé thăũ*, စေလို *tsé lō*, စေသတည်း *tséthătee:*, စေပါ *tséba*, ပါစေ *batsé*, ပါလေစေ *balétsé*, are all compounds of the verb စေ *tsé*, “to cause,” and imply “let, pray let ;” သွားပါစေ *thwa: batsé*, “let (me) go ;” သွားစေလို *thwa: tsé lō*, ditto.

စို့ *tsō*, is chiefly used in writing, and implies the first person plural imperative mood ; as သွားစို့ *thwa: tsō*, “let us go.”

In conversation the future tense forms a sort of imperative ; ငါတို့သွား



ကြအံ့ *gna dō thwa:kyă ṇ*, or သွားကြမည် *thwa:kyă mee*, “let us go,”  
or “we’ll be going.”

ရာ *ra*. This form when combined with the narrative affix ဇီ *ee*, has the power of an injunction; as တရားဆင်သောအမှုသည်နှစ်ဦးတို့၏စကားကို ကောင်းစွာနားဦး၍ ဟုတ်မှန်သောအထိုင်းဆုံးဖြတ်ရာဇီ “listen well to the statements of both parties in a suit, and then let your decision be in conformity to truth and justice.”

Auxiliary verbal affixes are of two kinds: 1st, those that express a modal relation of a verb; as နိုင် *hnōing*, “to be able,” which expresses the potential mood “can;” as သွားနိုင်သည် *thwa:hnōing thee*, “can go;” and 2dly, those that express an extraneous relation of the verb; as သွားလွယ်သည် *thwa:lwaythee*, “easy to go.” In the first instance the original root remains the principal verb, the other root being merely a modal affix; in the second, the original root becomes a dependent verb in the infinitive mood, and does not admit of any affix. The distinction between these two classes of affixes is fully pointed out at page 30, para. 4.

#### SUBJUNCTIVE MOOD.

လျှင် *hlyěng*, လျက် *lyět*, လည်း *lee*, မူ *mōō*, မူကား *mōōga*, တမူကား *tāmōōga*, are all subjunctive affixes. The three first are the most common. They are varied in their significations, expressing a *contingency*; as ငါသွားလျှင် *gnathwa:hlyěng*, “should I go,” or “if I go;” ငါသွားပြီးလျှင် *gnathwa:byee:hlyěng*, “if I have gone,” or “should I have gone.” If the contingency be not future (as implied by the word “should”) but continuative, then လျက် *lyět*, would be used; as ငါအမှာအထိုင်းပြုလျက်

*gna āhma ādōing: pyōō lyět*, “if (he) were acting according to my order;”  
 ငါအမှာအတိုင်းပြုသည်လျက် *gna āhma ādōing: pyōō theelyět*, “if (he) acts  
 according to my order;” ငါသွားနိုင်လျက် *nga thwa: hnōing lyět*, “if I  
 were able to go;” ငါသွားနိုင်လျှင် *gna thwa: hnōing hlyěng*, “should I  
 be able to go.” *ရ* *ră*, is inserted in this mood to form a *positive* (in  
 contradiction to a *suppositional*) future; as ငါသွားရလျှင် *gna thwa: ră*  
*hlyěng*, “should I hereafter go,” lit. “should I obtain going;” ငါသွား  
 နိုင်ရလျှင် *gna thwa: hnōing ră hlyěng*, “should I hereafter be able to  
 go,” lit. “should I obtain ability to go.”

လျှင် *hlyěng*, may be styled the *suppositional affix*; as မတွေ့လျှင်ပြန်မလာ  
 ရဘူး *mă twé hlyěng pyăn mă la yă bhōō*, “should (you) not find (it) (you)  
 must not return.” In this way it is found attached to any part of speech  
 giving its *suppositional power* to the clause, the substantive verb  
 being understood; as ထိုသို့လျှင် *htō thō hlyěng*, “should (it be) thus;”  
 ငါ၏သားလျှင် *gna ee tha: hlyěng*, “should (it be) my son:” sometimes  
 its *suppositional power* is nearly lost; as တတောင်လျှင်ထွာပေါင်းနှစ်ထွာ  
 ရှိပါသည် *tă htoung hlyěng htwa poung: hneet htwa shie pa thee*, “the total of  
 spans in a cubit is two,” lit. “should (it be) a cubit, (then) the total  
 of spans is two spans;” တလလျှင်တတင် *tă lă hlyěng tă tēng*, “a *tēng* (bas-  
 ket measure) per month,” lit. “should (it be) a month, (then) a *tēng*.”

For a further application of both these affixes လျက် *lyět*, and လျှင်  
*hlyěng*, vide *infra*. Past participial affixes, and in addition for လျက်  
*lyět*, vide *infra*. Auxiliary affixes.

အောင် *oung*, a root implying “to be complete, to have attained to,” is  
 used as a *subjunctive affix*; as သွားအောင် *thwa: oung*, “that (he) may

go;" သွားကြအောင် *thwa:kyăoung*, "that (they) may go;" သွားရအောင် *thwa:răoung*, "that he may hereafter go."

ကောင်း *koung*%, a root implying "to be good, proper, fit," is also used as a subjunctive affix; as သွားကောင်းသည် *thwa:koung%thee*, "(he) may be going;" သွားကြကောင်းသည် *thwa:kyăkoung%thee*, "they may be going;" သွားနိုင်ကြကောင်းမည် *thwa:hnoing kyăgoung% mee*, "(they) will probably be able to go," or "they may hereafter be able to go; here နိုင် *hnoing*, is not a modal affix, but an auxiliary one, expressing an extraneous relation of the verb သွား *thwa*%, &c., and therefore has the plural increment ကြ *kyă*, attached to it; သွားကြကောင်းပြီး *thwa:kyă koung%byee*, "(they) have probably gone." N. B. The use of ကောင်း *koung*%, in forming a compound verb must not be confounded with the above; as မသွားကောင်း *măthwa:koung*, "it is not right to go," therefore used to express the phrase "don't go," lit. "not to go, is good;" also thus သွားကောင်းလျှင်သွားမည် *thwa:koung%hlyěng thwa:mee*, "should it be right to go I will go," i. e. "when it is proper (I) will go." In both these two last cases ကောင်း *koung*%, is an auxiliary verb, and not a modal affix.

#### POTENTIAL MOOD.

နိုင် *hnoing*, "to be able, to overcome, to be powerful," is the most common affix of the Potential Mood; as သွားနိုင်သည် *thwa:hnoing thee*, "(he) can go;" သွားကြနိုင်သည် *thwa:kyă hnoing thee*, "(they) are able to go," i. e. "can go;" သွားနိုင်မည် *thwa:hnoing mee*, "(he) will be able to go, he hereafter can go;" သွားကြနိုင်ပြီး *thwa:kyă hnoing byee*, "(they) have been able to go."



နိုင် *nōing*, the neuter form of the preceding is also similarly used. တောက် *tsouk*, is also so used, but more rarely.

#### OPTATIVE MOOD.

There is no *Modal* affix (similar to the preceding) to express this mood, but the verbs ချင် *khyěng*, and လို *lō*, both implying “to wish, to want, to desire,” are used as principals, and the original verb, whose relation is to be expressed, becomes in the Infinitive Mood. In other words the affixes of this mood do not admit of the plural increment preceding them; thus ငါတို့သွားချင်ကြသည် *gna dō thwa: khyěng kyă thee*, “we wish to go,” i. e. “we would go;” ငါသွားလိုလိမ့်မည် *gnathwa: lō liēm mee*, “I will wish to go;” သွားလိုကြလေပြီ *thwa: lō kyă lé byee*, “(we), wished to go.”

The other auxiliary affixes not being modal are not given here, but below after the MOODS.

#### THE INFINITIVE MOOD.

The root by itself, as has been remarked page 125, is properly an infinitive, that is, if it be combined, or governed as one; as သွားခွင့်ပေးပါ *thwa: khwěng pé: ba*, “give permission to go:” but most generally it is expressed by the future tense; either by one of the future temporal affixes alone, or by one in connection with a causal affix; as ပြောမည်လာသည် *pyăĩ meela thee*, “(he) comes to speak,” lit. “will speak (he) comes;” အမိန့်တော်ခံမည်ကျွန်တော်လာပါသည်ဘုရား *āmiēndāũ khăñ mee kywōndāũ lapā thee hpöōra:*, “to receive your excellency’s order, I come my Lord.” Sometimes the connective affix ဟု *hōō*, “to wit,” intervenes between the two clauses; as ငါပြန်သွားမည်ဟုအလိုရှိသည် *gnā*

*pyānthwaꝑ mee hōō ālō shie thee*, “I will return, to wit, is (my) wish,” i. e. “(my) wish is to return;” *ငါအိပ်သို့သွားမည့်တုကျသည်ကိုသူသိလေသော်* *gna iengthōthwaꝑ mee hōō kyānthee gō thōō thie lé thāū*, “I will go to house, to wit, intention, he having known,” i. e. “he having known of my intention to go to my house.” Likewise either of the future affixes *မည် mee*, and *အံ ၎n*, may be used in connection with the causal affixes *ငှါ gnha*, “for, in order to,” or *ကြောင့် gyoṁg*, “because of, on account of,” to express the Infinitive mood, and generally connected by the increment *သော thāū*; *အံ ၎n*, being generally used with *ငှါ gnha*, and *မည် mee*, with *ကြောင့် gyoṁg*; as *သွားအံသောငှါအလိုရှိပါသည် thwaꝑ ၎n thāū gnha ālō shie pa thee*, “to go, is (my) wish;” *ပြောမည်သောကြောင့် လာပြီ pyāñ mee thāū gyoṁg la byeeꝑ*, “(he) has come to speak, for the purpose of speaking.”

This mode, and that with the addition of *အကြောင်း ၎gyoungꝑ*, a noun implying “matter, affair,” and which perhaps is the more common, is the only way in which the English idiom “may” or “might,” in connection with “that,” can be rendered in Burmese; as in the last example, “he has come to speak,” or “that he might speak;” *သင်လာမည်အကြောင်းငါစေလွှတ်သည်ဖြစ် thēng la mee ၎gyoungꝑ ၎gna tsé hlwāt thee hpyeet*, “that, you may, or might come, I have sent;” *သတိခံမည်အကြောင်းငါစေ &c., thādīekhān mee ၎gyoungꝑ ၎gna tsé, &c.*, “I have sent that (you) might be warned.” The peculiar use here of the stop is to be noted.

*လု lōō*, and *လုနီးပြီး lōōneeꝑ byeeꝑ*, both express an infinitive mood, future tense; (the latter is only used with the substantive verb); *သွားလု thwaꝑ*

*lǒǒ*, “about to go ;” *ရှိလိုနီးပြီး shie lǒǒnee byee*, “about to be ;” *လှ lǒǒ*, does not alter its meaning whatever affixes of time may be super-added ; as *သွားလှသည် thwa:lǒǒthee*, *သွားလှပြီး thwa:lǒǒ byee*, and *သွားလှမည် thwa:lǒǒmee*, are all equally “about to go.” Another, or more imperfect future tense infinitive mood is expressed by the use of a future temporal affix (as *အံ ၎်*,) in connection with the causal affix *သို့ thō*, implying “motion to ;” as *မင်းကြီးသည်ပုဂါန်အံသို့ထင် meng:gyee theepǒǒgan ၎် thō htěng*, “the king thinking (he) was about to rebel ;” here we have *ပုဂါန် pǒǒgǎn*, “to rebel,” with *အံ ၎်*, shows that it is a *future state* of rebellion, with *သို့ thō*, superadded, shows that this future state of rebellion, is still further modified by *progression towards it*.

## PARTICIPLES.

*သည် thee*, *သော thǎũ*. The connective affixes *သည် thee*, and *သော thǎũ*, may be said to be the two proper participial terminations ; as *သွားသင့်ကို thwa:thee gō*, “the going,” (objective) ; *သွားသင့်ကြောင့် thwa:thee gyoung*, “because of the going.”

*သဖွယ် thǎhpway*, *လိ lie*, *လိလိ lielie*, are all participial affixes, as also are *ဝမ်းနိုး gǎmǎn*, *ဘနိုး bhǎnǎn*, *မတတ် mǎtǎt*, denoting “similarity, likeness, resemblance.”

*ရာ ra*, is a participial termination that abounds in narrative discourse ; it generally closes the clause, and never takes any affixes : it implies that the action implied in the root is in the act of being done ; as *ကျောက်စွဲရပ်နေရာ kyouk tswai rǎtné ra*, “(we) cast anchor, and remain,” or “as (we) are anchoring ;” *ကျောက်နှုတ်၍ရွက်ထိုက်သွားရာ kyouk hnǒǒk rwét tōik thwa: ra*, “(we) weigh anchor, spread sail, and



go off;" မင်းကြီးကိုအမိရင်ခံရာ *měng꜁ gyee꜁ gō ātsee rěng khǎn ra*, "having asked of the king," perfect present.

It remains to show how the time of participles are expressed. This is by the use of causal affixes attached to the root; the connective သည် *thee*, may be said to be understood.

#### PRESENT PARTICIPLES.

ကား *ga꜁*, the nominative affix, or မှာ *hma*, "in" the locative affix, both imply the time to be present; as သွားကားပြောသည် *thwa꜁ ga꜁ pyǎũ thee*, or သွားမှာပြောသည် *thwa꜁ hmapyǎũ thee*, "(he) speaks as he goes, going, or while going he speaks."

နှင့် *hněng*, "together with," is also a present affix; as အမိဖြစ်သည်နှင့် သူကိုနှစ်သက်သည် *āmie hpyeet thee hněng thōō gō hneetthět thee*, "being the mother," or "in that she is the mother, she loves him."

#### PAST PARTICIPLES.

မှ *hmǎ*, and က *gǎ*, the affixes of the ablative case express the time to be past; as လာရောက်မှ *la rouk hmǎ*, လာရောက်က *la rouk gǎ*, "having arrived, when he arrived." They may be affixed after the past affixes ပြီး *byee꜁*, or ယှဉ် *hlyěng*, and then the compound has a signification of "after having;" as လာရောက်ပြီးမှ *la rouk byee꜁ hmǎ*, or လာရောက်ယှဉ်မှ *la rouk hlyěng hmǎ*, "after having arrived."

သဖြင့် *thǎhpyěng*, "by means of," is also past, and rendered by "having;" as ဟုမိန့်တော်မူသဖြင့် *hō miến dāũ mōō thǎ hpyěng*, "having thus said;" တကားကိုထက်ကောင်းသဖြင့်ရွေးကောက်သည် *tǎga gō htět koung꜁ thǎ hpyěng rwé꜁ gouk thee hpyeet thee*, "having been the best (it) was selected."

လျှင် *hlyěng*, is a common past participial affix ; as သွားလျှင် *thwaꜥ hlyěng*, “having gone, when (he) had gone, after that (he) had gone,” the past affix ပြီး *byeeꜥ*, may be used before it ; as သွားပြီးလျှင် *thwaꜥ byeeꜥ hlyěng*, “when (he) had gone, &c.”

လျက် *lyět*, is the same in signification and application as the preceding ; သွားလျက် *thwaꜥ lyět*, “having gone, when (he) had gone.”

မူ *mōō*, မူကား *mōōgaꜥ*, and တမူကား *tă mōōga*, are the same as the preceding, but less common.

When participles are compounded with a substantive their terminations are generally omitted, and the initial အ *ă*, of the substantive is dropped ; as သွားသည် *thwaꜥ thee*, “going,” and အခါ *ăkha*, “time,” or more fully သွားသည်အခါ *thwaꜥ thee ee ăkha*, becomes သွားခါ *thwaꜥ kha*, “the time of going ;” again သွားသ၍ *thwaꜥ thee*, and အစဉ် *ătsee*, “continuance, duration,” becomes သွားစဉ် *thwaꜥ tsee*, “during the going, while going ;” with အစ *ătśă*, “a beginning,” forms သွားစ *thwaꜥ tsă*, “the beginning of going ;” with အဆုံး *ăsthōönꜥ*, “an end,” forms သွားဆုံး *thwaꜥ tshōönꜥ*, “the end of going.”

Again, when it is necessary to couple a personal pronoun with a participle, instead of the pronoun being in the genitive, it is in the nominative case ; as ငါသွားသင့်ကောင်းလျှင် *gna thwaꜥ thee kounꜥ hlyěng*, “if my going be good,” or lit. “I going if it be good.”

#### HONORIFIC MOOD.

The Honorific Mode of expression is by the use of the Honorific Increment တော် *daū*, (v. p. 46,) in connection with the verb မူ *mōō*, “to do, perform.” That is when speaking of any exalted person-

age instead of saying “the king spake,” it would be necessary to say “the king did sacred,” or “royal speaking,” and so on; as မင်းကြီးလုပ်မိန့်တော်မူလေ၏ *měng꜁ gyee꜁ lee miēn dāū mōō lé ee*, “and the king spake;” ဘုရားသခင်မြင်တော်မူလျှင် *hpööras thăkhěng myěng dāū mōō hlyěng*, “God having seen,” i. e. “having done sacred seeing.”

In reference to these honorific increments, viz. တော် *dāū*, and မူ *mōō*, they are never used separately, and they always intervene between the original verb, and its affixes, or in other words, the original verb becomes dependent on the verb မူ *mōō*, which in all cases has the affixes of number, mood, and time attached, except in the case of the optative modal affix, and the second kind of auxiliary verbal affixes, (p. 101,) which form a compound verb with the original verb; but even in this last case the verb မူ *mōō*, takes the other affixes, viz., of number, and time; as 1st. Ex. မင်းကြီးတို့လာတော်မူကြလေ၏ *měng꜁ gyee꜁ dō la dāū mōō kyă lé ee*, “the kings came;” here, the original root being simple, and the tense assertive, the mood the same, and therefore indicative; the verb မူ *mōō*, takes the numeral, and temporal affixes; 2nd. Ex. မင်းကြီးတို့လာတော်မူကြနိုင်လေ၏ *měng꜁ gyee꜁ dō la dāū mōō kyă hnōing lé ee*, “the kings can come,” here the original root is still simple, but the verb မူ *mōō*, takes the numeral, the modal, and temporal affixes; 3rd. Ex. မင်းကြီးတို့လာချင်တော်မူကြလေ၏ *měng꜁ gyee꜁ dō la khyěng dāū mōō kyă lé ee*, “the kings would come,” here the verb ချင် *khyěng*, expressing the Optative Mood is compounded with the original root, which is thus no longer simple, but still the verb မူ *mōō*, takes all the other affixes; 4th. Ex. မင်းကြီးတို့လာပြတော်မူကြနိုင်သည် *měng꜁ gyee꜁ dō*



*la myai dāū mōō kyă hnōing thee*, “the kings continue to come,” the original verb is here a compound of လာ *la*, “to come,” and မြဲ *myai*, “to continue permanent.” The negative way of expressing this mood will be treated of under the head of the Negative Mood.

### INTERROGATIVE MOOD.

The Interrogative Mode of expression is formed by the use of certain affixes which are always placed after the assertive affixes of time. In conversation the assertive affix of the present tense is frequently omitted.

The Interrogative affixes are,

လာ *la*, the most common in use; ထမင်းစားပြီးလာ *htāměngs tsă byee la*, “have (you) eat dinner;” ထမင်းစားကြမည်လာ *htāměngs tsă kyă mee la*, “shall (we) eat dinner;” ဘယ်မှာရှိသည်လာ *bhay hma shie thee la*, “where is (it)?” မာ၏လာ *ma ee la*, “are (you) well?”

လဲ *lai*, and လည်း *lee*, are used similar to the above; ဘယ်နှယ်ဟာလဲ *bhay hnay ha lai*, or ဘယ်နှယ်ဟာလည်း *bhay hnay ha lee*, ရှိသည် *shie thee*, understood, “What (is) the matter?”

ထုံ *dōōn*, used chiefly in conversation, when a question is asked by an interrogative pronoun; as ဘာဆိုသည်ထုံ *bha tshō thee dōōn*, “what do (you) say ?”

စင် *tsěng*, and ဝံ *tsăn*, are used chiefly in simple clauses, and without an assertive affix; as သွားဝံ *thwa tsăn*, “does (he) go?”

The above are colloquial.

လော *lăū*, is used in writing, or formal conversation.

နည်း *nee*, is likewise used in formal writing, or colloquially, but when the question is asked by an interrogative pronoun, or its compounds.

ရ *ră*, is sometimes used as the assertive affix of the future tense with these affixes ; as သွားရသလော *thwaꝻ ră thă lăũ*, “ Wilt (thou) go ? ” တယ်သို့သွားကြရသနည်း *bhay thō thwaꝻ kyă yă thă neeꝻ*, “ Whither will ye go ? ” The above two being used in a formal manner necessarily imply the asking an indefinite question.

Sometimes when နည်း *neeꝻ*, is used ; the interrogative pronominal, and the future affix, are used combined in a peculiar manner, the pronominal being in an abbreviated and nearly obsolete form ; as သွားနိုင်ပချိန်နည်း *thwaꝻ hnōing pǎ khyien neeꝻ*, “ What, i. e. person, or thing (then) can go,” “ what will be able to go ; ” သွားစေပချိန်နည်း *thwaꝻ tsé pǎ khyien neeꝻ*, “ What, (person or thing) will cause to go : ” here ပချိန် *pǎ khyien*, is a compound of ပ *pǎ*, an abbreviation of တယ် *bhay*, and ချိန် *khyien*, a combination of the euphonic affix ချေ *khyé*, with the future affix အံ့ *ǎn*.

နော် *nāũ*, is an affix having a precative, together with an interrogative signification, that is, asking a question so as to solicit acquiescence. It is more of the nature of an interrogative exclamation, similar to the English *ey?* but more respectful ; as သူသွားသည်နော် *thōō thwaꝻ thee nāũ*, “ he goes, ey ? ” i. e. “ he may go, mayn't he.” But it is chiefly used with the future tense in connection with the affix တော့ *dāũ*, implying “ necessity ; ” as ပွဲလမ်းကိုကြည့်သွားတော့မည်နော် *bwai lǎnꝻ gō kyēe thwaꝻ dāũ nāũ*, “ I shall go to see the festival, ey ? mayn't I.”

An interrogative in the future tense sometimes implies a wavering opinion ; as ရာဇာသားဖြစ်လိမ့်မည်လော *raza thaꝻ hpyeet liem meelăũꝻ*, “ he'll be the son of a king ? ” i. e. “ Is he the son of a king do you think ? ”

Interrogative affixes are found attached to any part of speech, the substantive verb being understood; as ငါလာ *gnala*, “I?”; လူတယ်နှစ်  
လောက်လဲ *lōōbhayhneetyouklai*, “how many men?”; အိမ်မှလာ *ienghmā  
la*, “from the house?”.

In the honorific form of this mood, the interrogative affixes are attached in the usual way to the verb မူ *mōō*; as သွားတော်မူကြပြီးလော *thwaꜻdāūmōōkyăbyeeꜻlăū*, “have (ye) gone?”.

The interrogative mood is also found used in a simple assertive manner; as “the reason why he laughs is this,” would be rendered အဘယ်ကြောင့်ရယ်သနည်းဟူမူကား *ābhaygyoungꜻraythăneeꜻhōōmōōgaꜻ*, “why does he laugh? for this reason, viz.,” or rather “the reason why he laughs? why for this reason, viz.”

For the negative form of this mood, vide Negative Mood.

#### NEGATIVE MOOD.

The Negative Mood is formed by prefixing မ *mă*, the particle of negation to the root; as မလာသည် *mălathee*, “comes not;” မသေပြီး *măthébyeeꜻ*, “has not died;” မပြောလျှင် *măpyăŭhlyěng*, “should (I), not speak, if (I) do not speak, not having spoke;” မပြောနိုင်သည် *măpyăŭhnōingthee*, “can’t say.”

The negative mood often dispenses with an assertive affix of time; as ငါသွားချင်သည် *ngathwaꜻkhyěngthee*, “I wish to go;” ငါမသွားချင် *ngamăthwaꜻkhyěng*, “I do not wish to go;” သင်လာမည်လာ *thěngla  
meela*, “wilt thou come?,” ငါမလာ *ngamăla*, “I won’t come;” ငါမသွား  
ဝံ့ *ngamăthwaꜻwŏn*, “I dare not go;” သူတို့မလာကြ *thōōdŏmăla kyă*, “they come not,” or “will not come.”



ရ *rǎ*, is an affix employed in this mood to express the future “shall;” as

သင်တို့မသွားကြရ *thěng dō mǎthwa: kyǎ yǎ*, “ye shall not go.”

နှင့် လင့် When the negative is prohibitory, that is imperative, the affix

နှင့် *hněng*, or လင် *lěng*, is appended to the root; as မသွားလင့် *mǎthwa*

*lěng*, “go not;” လောကြနှင့် *mǎlakyǎ hněng*, “come not,” (plural): also

a precative affix may be added; as မသွားပါနှင့် *mǎthwa: ba hněng*, “please don’t go.”

ဘူး *bhōō*, is often used in the place of an assertive affix; as မလာဘူး *mǎla*

*bhōō*, “comes not;” မသွားသေးဘူး *mǎthwa: thé: bhōō*, “goes not yet;”

မသွားရဘူး *mǎthwa: yǎ bhōō*, “shall not go,” i. e. “must not go.”

ဘဲ *bhai*, is an affix used in connection with the negative prefix to express

“without;” မစားဘဲ *mǎtsa: bhai*, or မစားဘဲ၌သွားသည် *mǎtsa: bhai hnōit*  
*thwa: thee*, “he goes without eating.”

ခင် *khěng*, and မှီ *hmee*, are also auxiliary negative affixes, used in connec-

tion with the negative prefix to express “before;” as မစားခင်သွား

သည် *mǎtsa: khěngthwa: thee*, or မစားမှီသွားသည် *mǎtsa: hmee thwa: thee*,

“(he) goes before having eat;” ၌ *hnōit*, “in,” or a similar locative

causal affix expressing *present* time may be used; as မစားမှီ၌ *mǎtsa:*

*hmee hnōit*, “before eating;” မမြင်ခင် *mǎmyěng khěng*, “before long,

shortly afterwards.”

မူ *mōō*. When a compound relation of the verb is to be negated then

the verb မူ *mōō*, “to do, perform,” is used as an auxiliary, and the

negative prefix is attached to it; as သွားအံ့သောကြောင့် *thwa: ၎် thǎũ gnha*,

“for the purpose of going,” သွားအံ့သောကြောင့်မူ *thwa: ၎် thǎũ gnha mǎ*

*mōō*, “not for the purpose of going,” lit. “does not act, or do, for the

purpose of going.” This is the only case where the verb မူ *mōō*, is thus used as an auxiliary without the honorific increment.

စဘူး *tsăbhōō*, from စ *tsă*, “to begin,” is affixed to the root, in connection with the negative prefix, to imply “never;” as မသွားစဘူး *măthwa: tsă bhōō*, “(he) never goes;” မသွားမပြန်နိုင်စဘူး *măthwa:mă pyănhnōing tsă bhōō*, “(he) never can go again.”

Compound roots are generally negatived in each member of the compound; as ဆင်ရင် *tshěngrěng*, “to put in order,” မဆင်မရင်နှင့် *mă tshěng mă rěng hněng*, “put not in order;” လူသွား *yōōthwa:*, “to take away,” မလူမသွားလင့် *măyōō măthwa:lěng*, “take not away.”

But when the original verb is compounded with the auxiliary verbal affixes of the second Class, (v. p. 138 and *infra*,) the particle of negation is generally only once prefixed; as သွားအပ် *thwa:ăt*, “fit to go;” would be negatived thus, မသွားအပ် *mă thwa:ăt*, “not fit to go,” lit. “fit not to go;” မသွားဝံ့သည် *mă thwa:wõn thee*, “does not dare to go,” lit. “dares not go.” Sometimes with the auxiliary Optative affix ချင် *khyěng*, two negatives are used; as မတိုင်မချင်လျှင်မသွားနှင့် *mătōing mă khyěng hlyěng mă thwa: hněng*, “if (you) do not wish to ask leave, do not go,” i. e. “go not without asking leave.”

In some cases of compound roots not being negatived in both members of the compound, the apparent exception will disappear when examined; as in the clause နားမလည် *na:mălee*, “don’t understand,” compounded of နား *na:*, “to hear,” and လည် *lee*, “to comprehend;” when negatived in the above manner the word လည် *lee*, being alone negatived, it implies “that though one hears, one does not com-

prehend," i. e. "don't understand;" again နောင်တရ *noungtără*, "to repent," from နောင် *noung*, "after," တ *tă*, "to regret," and ရ *ră*, "to obtain, find," becomes နောင်တမရ *noungtămără*, "not to repent," i. e. "not to find after-regret."

ရာ *ra*. When roots terminating in the participial termination ရာ *ra*, are negatived, the compound has a future or an injunctive future signification; as မနေရာ *mănéra*, "would not remain;" မနိုင်ရာ *măhnöingra*, "shall not overcome;" တံဖိုးသုံးပါးတို့ကိုမဝံ့ရာ *tădzō:thöön: ba: dōgō ma gnaira*, "incline not to the three evil influences."

မဲ့ *məi*, affixed to any noun implies deficient in the quality, &c. implied by such noun; as အကျိုးမဲ့ *ăkyō: məi*, "without respect;" အချားမဲ့ *ăkhyă: məi*, "without an interval;" သတိမဲ့ပြောသည် *thădieməipyăũthee*, "(he) speaks without caution." When affixed to a root in connection with the negative prefix မ *mă*, it become a stronger negative; as မပြောမဲ့သွားပါ *măpyăũ məi thwa: ba*, "go without speaking;" မပြောမဲ့မသွားနှင့် *măpyăũməimăthwa: hněng*, "go not without speaking."

မို့တုံး *mōdöön:*, is likewise a negative affix, and is used by itself *after* the assertive affixes; as သွားသည်မို့တုံး *thwa:theemōdöön*, "(he) goes not."

The honorific mood is negatived in the same manner; as လာတော်မူသည် *la dāū mă mōō thee*, "does not come," (honorific); သွားတော်မူကြွှင်လေ၏ *thwa: dāū mă mōō kyă hnöingléee*, "(they) cannot go," (honorific).

The interrogative mood is generally negatived, or a negative question is usually asked, by forming a compound sentence, the simple fact



being stated in the first clause and the negative question put in the next ; ငါသွားပြီးမဟုတ်လော *gnathwa:byeemă hōlăũ*, “I went, was it not so ?” သင်တို့သိကြသည်မဟုတ်လော *thěngdōthiekyătheemă hōlăũ*, “ye perceive, is it not so ?” i. e. “do ye not perceive ?”

### AUXILIARY AFFIXES.

The Auxiliary Affixes are those that do not express a modal relation of a verb, but become incorporated with the root and form a compound verb. They are numerous.

ပြု *pyöŏ*, “to do ;” as သွားပြုသည် *thwa:pyöŏthee*, “(he) continues to go,” lit. “he does going.”

ပြန် *pyăn*, “again ;” သွားပြန်ကြသည် *thwa:pyănkyãthee*, “(they) go again.”

ပြင်း *pyěng*, “to dislike ;” as သွားပြင်းသည် *thwa:pyěngthee*, “dislikes going.”

ဝံ့ *wōŏn*, “to dare ;” as သွားဝံ့သည် *thwa:wōŏnthee*, “dares to go.”

နေ *né*, “to remain ;” as သွားနေသည် *thwa:néthee*, “remains going ;” ဖြစ်နေသည် *hpyeetnéthee*, “exists.”

တတ် *tăt*, “to be skilled in, to know,” implies “to be accustomed to ;” as သွားတတ်သည် *thwă:tătthee*, “accustomed to go, usually goes.” It expresses what is naturally the quality or habit of any animal or thing ; as ခွေးတို့ဟောင်းတတ်ကြသည် *khwé:dō houng tăt kyăthee*, “dogs bark.”

ရ *ră*, “to obtain ;” as ဝင်ရသည် *wěngrăthee*, “obtains admittance ;”

ငါတို့မြင်ရကြသည် *gna dō myěng ră kyăthee*, “we got a sight.”

ရပ် *reet*, “to remain behind ;” as ပြုရပ်သည် *pyöŏreetthee*, “remaining behind, (he) did it ;” နေရပ်သည် *néreetthee*, “remains behind.”

မိ *mie*, or မှိ *hmie*, “accidentally, of a chance,” from မိ *mie*, “to obtain ;”

as သွားမိသည် *thwa: mie thee*, “(he) happens to go.”

ခဲ *khai*, or ခက် *khět*, “to be difficult ;” as သွားခဲသည် *thwa: khai thee*, or

သွားခက်သည် *thwa: khět thee*, “(he) goes with difficulty, (his) going is affected by some difficulty,” i. e. “(he) is delayed in going.”

လွယ် *lway*, “to be easy ;” as သွားလွယ်သည် *thwa: lway thee*, “(he) goes easily.”

အပ် *āt*, “to be fit ;” as သွားအပ်သည် *thwa: āt thee*, “(he) is fit to go.”

ရာ *ra*, the same as preceding.

ထိုက် *htöik*, “worthy ;” as သွားထိုက်သည် *thwa: htöik thee*, “worthy to go.”

သင့် *thěng*, “to be ready, agree with ;” as သွားသင့်သည် *thwa: thěng thee*, “ready to go,” vulg. “agreeable to go.”

စေ *tsé*, “to cause ;” as သွားစေသည် *thwa: tsé thee*, “causes to go :” ပိဋ် *tsien*, is the corresponding future, compounded of စေ *tsé*, and အံ့ *ān* ; as သွားပိဋ် *thwa: tsien*, “will cause to go.”

စမ်း *tsăn*, “to try ;” as သွားစမ်းသည် *thwa: tsăn thee*, “tries to go.”

မြဲ *myai*, “to continue, be permanent ;” as သွားမြဲသည် *thwa: myai thee*, “still goes ;” ကုန်သွယ်မြဲသည် *köön thway myai thee*, “(he) still carries on trade, continues to trade.”

လေ့ *lé*, “to be accustomed to, acquainted with ;” လောကွားတို့သည်မိမ္မတို့၏ အဝတ်ကိုမဝတ်လေ့ကြ၏ *youkya: dō thee miemmă dō ee āwět gō mǎ wět lé ee*, “men are not in the custom of wearing women’s apparel.”

ဦး pronounced *ōñ*, from အုန်း *ōñ*, “to be many, numerous,” implies “more ;” as ပေးဦးမည် *pé: ōñ mee*, “(he) will give more.”

တုံ *dōñ*, “to reciprocate;” as ချစ်တုံသည် *khyeet dōñ thee*, “(he) loves in return, mutual love.”

စ *tsǎ*, “to begin;” as မသွားစသည် *mǎthwa: tsǎ thee*, or သွားစမပြုသည် *thwa: tsǎ mǎ pyōō thee*, “(he) does not begin to go.”

ပိုင် *pōing*, “to own, possess, have power or right to;” as ပေးပိုင်သည် *pé:pōing thee*, “has right, or authority to give;” ဆိုပိုင်သည် *tshōpōing thee*, “has authority to say.”

ရက် *rět*, “to be unmerciful, void of feeling;” as သွားရက်သည် *thwa: rět thee*, “unfeeling enough to go.”

နိုး *nō:*, နိုးနိုး *nō:nō:*, စနိုး *tsǎnō:*, followed by a verb expressive of opinion denotes what is likely to take place; as သင်္ဘောရောက်မည်နိုးနိုးထင်သည် *thěngbhǎũ rouk mee nō: nō: htěng thee*, “(he) thinks that the ship will probably arrive.” (Judson.)

လျက် *lyět*, it is to be remarked, that besides being a subjunctive affix, p. 138, and a participial affix, p. 145, is also used as an auxiliary affix to imply “continuation, a continued or customary action;” as တယောက်တည်းနေလျက်၏ *tǎyouk tee: né lyět ee*, “usually remains by himself;” ပြောလျက်နေကြဦး *pyǎũ lyět nékyǎ ōñ:*, “keep (ye) on talking;” စကားပြောလျက်ရှိသည် *tsǎga: pyǎũ lyět shie thee*, “is one that keeps talking.” This affix may be used with the assertive affix of any tense; but being properly a *past* affix, when used without any assertive affix, it has a *past* signification; thus ထိုင်ခင်းမှာအိပ်လျက်သည် *htōkhǎděng hma iet lyět thee*, “(he) usually sleeps in that bed;” ထိုင်ခင်းမှာအိပ်လျက် *htō khǎděng hma iet lyět*, “(he) used to sleep in that bed;” ထိုင်ခင်းမှာအိပ်လျက်မည် *htō khǎděng hma iet lyet mee*, “(he) will usually sleep in that bed.”



It's use as a suppositional and subjunctive affix, may be easily distinguished from it's use as above, by the often repeated rule pointed out in p. 30, and elsewhere, viz., by the positions of the assertive, or of the numeral affixes ; thus in the clause သွားနိုင်သည်လျက် *thwa:hñōing thee lyět*, လျက် *lyět*, is a *modal* affix, and the meaning is “if (he) be able to go ;” but the clause သွားနိုင်လျက်သည် *thwa:hñōing lyět thee*, implies “(he) usually is able to go.”

#### CONNECTIVE AFFIXES.

သည် *thee*, and သော *thǎũ* ; the use of these connective affixes have been treated of already in various places ; vide Index.

ရော *rǎũ*, used sometimes for သော *thǎũ*, before words of time ; as ထိုရော အခါ *htō rǎũ ākha*, “at that time.”

ရှေ့ *rwé*, generally found in its contracted form of (၍) is chiefly used to connect verbal roots, the last only being inflected with affixes, thus the sense may be carried through a number of clauses.

ဟု *hǒö*, may be styled a *quotative* affix, it is in very common use, and of a connective nature ; its use will be best illustrated by examples ; လာမည်ဟုဆိုသည် *la mee hǒö tshō thee*, “(I) will come, thus” or “to wit, quoth he ;” မင်းရှင်စားဟုဘွဲ့ကိုပေးသည် “*Meng:shengzau*, to wit, he gives him the title,” i. e. “he gives a title, viz., *Meng:shengzau* ;” မိုးဦးကြီး၍ လျှပ်ပြက် သောအခါ၌ မိုးဦးရွာချင်းနီးသည်ဟု ငါသိသည် မဟုတ်လော *mōgh:kyō:rwéhlyět pyět thǎũ ākha hñōit mōgh: rwa khyěng: nec: thee hǒö gna thie thee mā hō lǎũ*, “In the time of thunder, and lightning, rain, to wit, is near I know, don't I ?” i. e. “When it thunders and lightens, don't I know that rain is near ?”

ဟူ *hōō*, is the verbal form of the preceding, and is used like any other verbal root. It is connected to the subsequent clause by သော *thāū*, or ခြံ *rwé*, and is used always when it is necessary to inflect the subsequent clause; as ငါမသိဟူသောစကားရှန်ပြောသောကြောင့် *gnamă thie hōō thāū tsāga: shān pyāū thāū gyoung*, “on account of telling the lie, viz. I don’t know,” i. e. “on account of the lie you have told in saying you did not know;” ငါမသိဟူခြံပြောသည် *gna mă thie hōō rwé pyāū thee*, “I do not know, this to wit, says he;” မင်းကြီးသားကား။သာဝရ။ ဥပသာဝရ။ဟူခြံနှစ်ယောက်ဖြစ်၏ *měng: gyee: tha: ga: || thagăřă öpăthagăřă hōō rwé hneet youk hpyeet ee*, “the king’s sons were two, viz. Thagăřă and Opăthagăřă;” in this example, ဟူသောနှစ်ယောက် *hōō thāū hneet youk*, might have been used. ဟူ *hōō*, has sometimes the particularizing causal affix မူကား *mōōga:*, appended to it, and becomes adverbial, implying “for this reason, namely, &c.”

#### MISCELLANEOUS AFFIXES.

Under this head are classed some that are of an adverbial nature, some that are indiscriminately affixed to any part of speech; as likewise two or three prefixes.

တကား *tăga:*, is an emphatic affix and always closes a sentence or clause, it implies “regret, surprise;” as ဤသို့ဆိုသည်တကား *eethōtshō theetăga:*, “thus he says!”

ချင်း *khyěng:*, is applied in the same manner, as the preceding, but not so frequent.

ရှာ *sha*, is an affix implying “severe sorrow and affliction,” and is affixed to the root itself; as ငါ၏တယောက်တည်းသောသားသံရှာပြီး *nga ce tăyouk*

*tee:thăũtha:thésha byee:*, “ah me! alas, alas! my son, my only one is dead!”

ဝင် *pěng*, “even,” an emphatic affix, may be attached to any part of speech, and throws an emphasis on such word, is best rendered by an emphatic intonation of the voice; as ငါဝင်အားဆိုခဲ့ပြီ: *nga pěng aa:tshōkhayibye:*, “to me (he) spoke;” ငါအားဆိုဝင်ခဲ့ပြီ: *gna aa:tshōpěng khayibye:*, “(he) spoke to me;” ငါဝင်ဖြစ်၏ *gna pěng hpyeet ee*, “I even I, am;” အိမ်ထဲမှာဝင် *ieng htai hma pěng*, “actually in the house.”

စင် *tsěng*, and စင်စင် *tsěng tseet*, have the same power and application as the preceding, but are not so frequent.

ကစား *gātsa:*, “though, notwithstanding;” as သွားကစား *thwa: gātsa:*, “though he goes, notwithstanding he goes.”

ကတည်းက *gātee:gă*, “from the first of;” as သွားကတည်းက *thwa:gātee:gă*, “from the first of his going.”

တောင်း *toung:*, “indeed,” generally connected to the root by an euphonic affix; as လှလေတောင်း *hlă lé toung:*, “(she) is indeed beautiful;” သွားသည်တောင်း *thwa:thee toung:*, “does indeed go.”

စွ *tswă*, the same as preceding.

ချည်း *khyee:*, “only, nothing but;” as သွားသည်ချည်း *thwa:thee khyee:*, “(he) merely goes, does nothing but go;” it can be attached to substantives; as လူတို့ချည်း *lōō dō khyee:*, “men only, merely men.”

စည် *tsee*, “while;” as သွားစည် *thwa:tsee*, “while (he) goes,” or သွားစည်တွင် *thwa:tsee dwěng*, ditto, ditto. Vide Participles.

တော့ *dăũ*, implies, “necessity;” as သွားသည်တော့ *thwa:thee dăũ*, “(he) of a necessity goes,” used as an imperative affix.



မက *măgă*, “to exceed,” is affixed to any part of speech to imply “more than,” and generally in connexion with the adverbial increment မှ *hmyă*, “as much as,” expressed or understood ; as ထိုမျှမက *htō hmyă măgă*, “what’s more than that ;” အထိန်းမက *ăthien məgă*, “more than 100,000.” This construction is found often used in connection with negative questions ; as ထိုမျှမကပေးမည်မဟုတ်လော *htō hmyă măgă pé mee mǎhōlău*, “more than that (he) will give, wo’nt (he) ;” သာ *tha*, “to increase,” is used to strengthen the force of the comparison , as ထိုမျှမကသာ၍ပေးမည် *htō hmyă măgă tharwé pé mee*, “far more than that (he) will give.”

စိုး *tsō*, “to be concerned about,” is used in connection with လို *lō*, “similarity,” or with သေ့ကြောင့် *thăy gyōng*, “on account of,” to imply, “lest ;” as သွားစိုးလို *thwa tsō lō*, or သွားစိုးသေ့ကြောင့် *thwa tsō thăy gyōng*, “for fear (he) should go, lest (he) go.”

စိတ် *tsiet*, “mind, inclination ;” as သွားစိတ် *thwa tsiet*, “has a mind to go, willing to go.”

သော်လည်း *thāū lee*, “though, notwithstanding that ;” as သွားသော်လည်း *thwa thāū lee*, “though (he) goes, notwithstanding (he) goes.”

သေး *thé*, “still, yet, continuance ;” as သွားသေးသည် *thwa thé thee*, “still goes, is yet going ;” မတွေ့ဘူးသေး *mă twé bhōō thé*, “has never yet met with.”

ရင်း *rěng*, “as, while ;” as သွားရင်း *thwa rěng*, “as (he) goes, while (he) goes.”

ကြောင့် *gyōng*, the causal affix, from အကြောင်း *ăgyōng* “reason, affair,” expresses “on account of ;” it is sometimes connected to the root by the

connective သော *thǎũ*; and always, when used with verbal roots, both words take the light accent; as သွားသောကြောင့် *thwaꜜ thǎũ gyoꜜng*, “on account of the going.”

လို *lō*, လိုလည် *lō lee*, and မှီ *mō*, all imply, “because;” as သွားလို *thwaꜜ lō*, သွားလိုလည်း *thwaꜜ lō lee*, or သွားမှီ *thwaꜜ mō*, “because of (his) going.”

ရန် *rǎn*, “for the sake of, for the purpose of;” as သွားရန် *thwa rǎn*, “for the sake of going;” ပြင်ဆင်ရန်လိုလျှင် *pyěng tshěng rǎn lō hlyěng*, “should (he) require (it) for the purpose of repair.”

ဝမ်း *gǎmǎnꜜ*, ဘန့် *bhǎnǎnꜜ*, and မတတ် *mǎttăt*, all imply “likeness, resemblance,” as also “almost,” (*Carey*;) as သွားဝမ်း *thwaꜜ gǎmǎnꜜ*, သွားဘန့် *thwaꜜ bhǎnǎnꜜ*, သွားမတတ် *thwaꜜ mǎttăt*, “like going, resembling going, as if going, almost going or gone.”

ဟန် *hǎn*, “an appearance,” denotes “probably;” as ကြောက်ဟန် *kyouk hǎn*, “probably is afraid, seems to be afraid.”

ရုပ်နံ *rōpnǎn*, the same as ဟန် *hǎn*.

ရုံ *rōñ*, “just, and no more,” used in connection with သာ *tha*, “only;” as သွားရုံ *thwaꜜ rōñ*, or သွားရုံသာ *thwaꜜ rōñ tha*, “only just gone;” or သွားရုံရှိသည်သာ *thwaꜜ rōñ shie thee tha*, “is only just gone.” (*Carey*.)

လေ *lé*, persistive affix; as သွားသည်လေ *thwaꜜ theelé*, “(he) does go.”

လောက် *louk*, “nearly, about as much;” as သွားလောက် *thwaꜜ louk*, “nearly going;” သင့်လောက် *thěng louk*, “nearly ready.”

လို *lō*, “like, similarity;” သွားလို *thwaꜜ lō*, “like going.”

လိုလို *lōlō*, “a little like;” as သွားသည်လိုလို *thwaꜜ theelōlō*, “a little like going.”

လင့်ကစား *lěng gätsa*, “though ;” as သွားလင့်ကစား *thwa:lěng gätsa*, “though (he) goes.”

လျှင်း *hlyěng*, “as, while ;” သွားလျှင်း *thwa:hlyěng*, “as (he) goes, while (he) goes.”

ရေ့ *rǎy*, denotes “uncertainty ;” as သွားရေ့ *thwa:rǎy*, “(he) may go,” i. e. “probably go.”

ဆန်း *tshǎn*, “nothing more than,” used with the root reduplicated ; as သွားဆန်းသွားသည် *thwa:tshǎn:thwa:thee*, “(he) goes and nothing more, (he) goes and that’s all ;” ဟုဆန်းဟုသည် *hlätshǎn:hlăthee*, “is beautiful and nothing more.”

သာ *tha*, “only ;” as သွားသာသည် *thwa:thathee*, or သွား၍သာသည် *thwa:rweétha:thee*, “only goes :” is applied to any part of speech, and in any position.

တည်း *tee*, is somewhat emphatic and is variously used : 1st. It is a kind of positive assertive affix, supplying the place of a common assertive one, especially when the nominative has a particularizing causal affix, as ကား *ga* attached ; as ငါကားကောင်းတည်း *gna ga:koung:tee*, “I am good, as for me I am good ;” အမည်ကားရွှေမောင်တည်း *ămee ga:shwémoung:tee*, “as to his name, it is Shwémoung ;” 2ndly. It is used in recapitulation in connection with ဟူ *hōō* ; as ငါး။မုန့်။လတ်။သကြား။နို့။တည်းဟူသောအလုံးစုံကိုဝယ်သဖြင့် *gna: mōñ ṇ lăphēt thăkyă ṇ nō tce: hōō ṭlōñ: tsōñ gō way thăhpyěng*, “fish, bread, tea, sugar, milk, all these to wit, having brought.” 3rdly. It is used at the end of a clause, to shew that it is either a quotation, or the idea or opinion of another, in such cases it is connected to the temporal,



or other affixes by *ထံ* *thǎ*, and precedes the quotative *ဟု* *hōō*; as *သေလတ္တံ့သတည်းဟုဆိုးစသောကြောင့်* *thé lăttănthătee: hōō tskō: bé thǎñgy-oung*, “that (he) would die, on account of this evil prediction,” i. e. “on account of the evil prediction that (he) would die.” 4thly. It is used, (especially in conversation,) to shew that on the clause, to which attached, the question turns, and is strongly intonated; as *ငါကိုပေးမည်လာတည်းဟုဆိုသင့်* *gna gō pé: mee la tee: hōō tshō thee*, “will you give me? says he;” it is to be remarked that this word is sometimes found written *တည့်* *tee*, with the light accent.

*လားလား* *la:la:*, is a prefix with negative sentences, and implies “not at all;” as *လားလားမသွား* *la:la: mǎthwa:*, “(he) goes not at all.”

*တတ်* *tăt*, a verb implying “to be certain,” is prefixed and connected by *၍* *rwé*, and implies “certainly;” as *တတ်၍ပေးမည်* *tăt rwé pé: mee*, “(he) will certainly give.”

*ကြောင်း* *gyoung:*, “a reason, cause, affair,” is used as an affix with verbs to express “why;” as *ပြုရမည်ကြောင်းကိုငါမသိ* *pyōō yǎ mee gyoung: gō gna mǎ thie*, “I don’t see why I should do (it);” it expresses likewise “that,” in such a sentence; as *သူသေပြီးကြောင်းကိုကြားရလျှင်* *thōō thé byee: gyoung: gō kya: rǎhlyeng*, “should (you) hear that he has died,” lit. “he has died affair, should you hear.”

#### EUPHONIC, AND EXPLETIVE AFFIXES.

In the application of these, attention is somewhat paid to alliteration. *ချိတ်* *khyiēn*, (compounded of *ချေ* *khyé*, and *အံ့* *ān*, the future affix,) is used in the future tense; as *ငါခေါ်ချိတ်မည်* *gnakhāū khyiēn mee*, “I will call (him).”

ပိၣ် *piem*, (compounded of ပေ *pé*, and အံ့ *ǎn*;) is used in the same manner ; as ငါပေးပိၣ်မည် *gna pé piem mee*, “ I will give.”

လိၣ် *liem*, (compounded of လေ *lé*, and အံ့ *ǎn*;) as ငါလာလိၣ်မည် *gna la liem mee*, “ I will go.”

ငြား or ညား *gnya*, or လတ် *lăt*, are chiefly used before a suppositional affix, such as သော် *thāū*, လျှင် *hlyěng*, သော်လည်း *thāū lee*, &c.

ပါ *pa*, မိ *mie*, မူ *mōō*, ကဲ့ *gəi*, ခဲ့ *khəi*, ချေ *khyé*, ခြေ *khre*, စွာ *tsua*, ဝံ့ *dōön*, ထ *htă*, စ *tsă*, ပေါ *păũ*, လေ *lé*, လှာ *hla*, ဘိ *bhie*, ဘိ *thie*, are all euphonic, and expletive.

လိုက် *lōik*, much used with active verbs.

တမံ့ *tă mōön*, and တမူ *tă mōō*, are both expletive; as သွားသည်တမူ *thwa* *thee tă mōō*, “ (he) goes.”

#### ADVERBS

Are of two kinds: 1st, such as are so originally; as ကောန် *ékān*, “truly;” သာ *tha*, “only,” &c. : and 2ndly, those that are derived.

Derived adverbs are formed in various ways.

စွာ *tsua*. By affixing စွာ *tsua*, which is a very common adverbial termination; as ကောင်း *koung*, “good,” ကောင်းစွာ *koung tsua*, “well.”

တ *tă*, is a very common formative adverbial prefix, and is used; 1st, either prefixed to the root by itself, in which case the compound is generally used in connexion with some word of a cognate signification; as အလျှင်တသော *ǎhlyěngtătshăũ*, “speedily,” from လျှင် *hlyěng*, a root implying “speed,” and သော *tshăũ*, a root signifying “to be quick:” or 2ndly, prefixed to the root with the intensative တည်း *tee*, affixed; as တတုန်တည်း *tă hōön tee*, “speedily,” from တုန် *hōön*, “to be

quick ;” တချက်တည်း *tăkhyěttee*, “immediately,” from ချက် *khyět*, “the instant time:” or 3dly, the root is reduplicated, and it is affixed to each member ; as တကွဲတကွဲ *tăgəi tăgəi*, “by degrees,” from ကွဲ *gəi*, “progressive:” or 4thly, it is only prefixed to the first member of the reduplicated root ; as တလဲလဲ *tălai lai*, “by turns,” from လဲ *lai*, “turns:” and 5thly, it is found used as in the 1st instance, but having a peculiar power ; as in the sentence မျက်ဝိတဆုံးခန့် *myèt tsie tătshöönkhăṇ*, “about as far as the reach of the eye,” here တဆုံး *tătshöön*, is a compound of အဆုံး *ătshöön*, “an end ;” တနေ့သ၌ *tăné thăhnöit*, “on a certain day, once upon a time,” the indefinite signification is given in this sentence by the use of the connective affix သ *thă*, with ၌ *hnöit*, a causal affix which does not imply any substantive quality, Conf. p. 65. In all these, (especially the last,) its value as numeral may be traced.

အ *ă*. Or by affixing အ *ă* ; as လွန် *lwön*, “to excel,” အလွန် *ălwön*, “exceedingly ;” လျင် *hlyěng*, “to be quick,” အလျင် *ăhlyěng*, “quickly.”

Or by reduplicating the root ; as ကောင်း *koung*, “good,” ကောင်းကောင်း *koung koung*, “well.”

Or by prefixing ပ *pă*, or က *gă*, to each member of compound words ; as ပရန်းပရင်း *pă rööṇpă rěng*, “confusedly, riotously,” from ရန်းရင်း *rööṇrěng*, “to be noisy ;” ကရောက်ကရက် *gă rouk gă rět*, “heedlessly,” &c. The above, and various combinations of them, are the usual form of adverbs, but besides these ;

နှင့် *hněng*. The present participle in သည် *thee*, with the causal affix in နှင့် *hněng*, can render any root into an adverb ; as ကောင်းသည်နှင့်



*koung:thee hněng*, “well:” the same occurs when applied to some substantives; as အဝု *ātsōō*, “a collection,” အဝုနှင့် *ātsōō hněng*, “collectively.”

အောင် *oung*. The verbal affix အောင် *oung*, is also found converting a root into an adverb; as ဟပ်အောင်ဆင်ထားသည် *hlă pǎ oung tshěng hta:thee*, “beautifully arranged,” lit. “arranged (so as to be) attaining to beauty.”

#### CONJUNCTIONS.

The various connective affixes in some cases perform the functions of conjunctions, besides those, however, are the following.

သည်မဟုတ် *thee mǎ hōh*, “this not the case;” ထိုမဟုတ် *htō mǎ hōh*, “that not the case;” သို့မဟုတ် *thō mǎ hōh*, “such not the case;” according to the context, all express the idea of “or, or else.”

လည်း *lee:*, “but, and, also,” with nouns; as ထိုပြည်၌လည်း *htōpyee hnōit lee:*, “in that country also:” it conveys likewise the idea of “besides;” as ဤလူလည်းနှစ်ယောက်လူတို့လာကြပြီး *ee lōō lee: hnect youk lōō dō la kyǎ byee:*, “besides this man, two men came.”

လည်းကောင်း *lee: goung:*, “and also,” is used to connect sentences and clauses. It is occasionally found used at the end of each clause. Sometimes it is also found as an adjective to express, “same;” as လည်းကောင်းနေ၍ *lee: goung: nē hnōit*, “on the same day;” လည်းကောင်းနည်း *lee: goung: nee:*, “in the same manner.”

ပြင် *pyéng*, “besides;” as သည်ပြင် *thee pyéng*, “besides this.”

## INTERJECTIONS.

အို *ōh*, “oh ! holloa !”

အောမယ် *āūmay*, “how strange !”

အော် *āū*, or အော်အော် *āū āū*, “very well ! that’s it is it !”

အဲ *ai*, “well !”

ဟဲ *hai*, contemptuous ; as ဟဲခွေး *hai khwé*, “hey ! you dog !”

သယ် *thay*, သယ်လေ *thay lé*, surprise, “dear !”

စောက်ဖက် *tsoukhpēt*, “vulva,” vulgar and abusive, common among the lower order of females when startled, &c.

လေ *lé*, affix of distress, and interrogative ; as အိုအဖ||အဖလေ *ōh ābhă ābhă lé*, “oh Father, Father oh !”

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# PART V.

## MEASURES.

On the mode of compounding the names of measures with numerals, vide p. 102, para. 13.

### MEASURES OF DISTANCE.

10 ဆံချည် *tshăn khyee*,

“hair’s breadth,” = 1 နှံ *hnăn*, Sesamum seed.

6 နှံ *hnăn*, = 1 မုလော *möŷyăŷ*, a species of esculent seed.

4 မုလော *möŷyăŷ*, = 1 အသစ် *ătheet*, “finger’s breadth.”

5 သစ် *theet*, = 1 အမုတ် *ămōŋk*, the width of the hand with the thumb close to the fingers.

8 သစ် *theet*, = 1 အမိုက် *ămōik*, the width of the fist and thumb extended.

12 သစ် *theet*, = 1 ထွာ *htwa*, “span.”

2 ထွာ *htwa*, or 3 မိုက်

*mōik*, = 1 တောင် *toung*, “cubit.”

4 တောင် *toung*, = 1 လံ *lăn*, “fathom.”

7 တောင် *toung*, = 1 တာ *tă*.

20 တာ *tă*, = 1 ဥသဘု *öŋththăbhă*.

Miles.	Furl.	Yards.	Feet.	Inches.
..	..	..	..	nearly.
..	..	..	..	6
..	..	..	..	—
..	..	..	..	9
..	..	..	1	6
..	..	..	6	—
..	..	3	1	6
..	..	70	—	—



20 ဥယျာဝ <i>öŏththăbhă</i>	= 1 ကောသ <i>găŭthă</i> .
4 ကောသ <i>găŭthă</i> ,	= 1 တ်ဂါဝ <i>gawöök</i> .
4 ဂါဝတ် <i>gawöök</i> ,	= 1 ယူဇနာ <i>yōōdzăñă</i> .
1000 တာ <i>tă</i> ,	} = တိုင် <i>tōing</i> , "post."
7000 တောင် <i>toung</i> ,	

Miles.	Furl.	Yards.	Feet.	Inches.
..	6	80	—	—
3	1	100	—	—
12	5	180	—	—
{	1	7	200	—
	2	nearly		

The above is what is called "the common measure," and is the one in general use. The other measure is styled the "chief's measure," in which the cubit is styled သံတောင် *thăntoung*, or မင်းတောင် *měng:toung*, both implying "Royal Cubit;" and its length is according to some accounts  $19\frac{1}{10}$  English inches, according to others  $22\frac{1}{8}$  English inches—but it is most usually styled "three fingers'" breadth longer than the common cubit. If the first be considered correct, according to it then, the corresponding သ် *theet*, of the measure, would be  $\frac{9.9}{1.0.0}$  of an inch. The လံ *lăn*, "fathom," would be  $760\frac{1}{10}$  inches. The တာ *tă*,  $133\frac{1}{10}$  inches: and the တိုင် *tōing*, 2 miles, 193 yards, 2 feet, 8 inches. This is the Government measure used for assessment, &c.\*

Some of the above when used with numerals are thus abbreviated.

1 သ် *theet*, is written ဝံ — 1 မိုက် *mōik*, is written မိ — 1 တာ *tă*, is

\* A corresponding difference of measure is mentioned by Herodotus, L. 1. C. 178, as having obtained among the antient Babylonians; Ὁ δὲ βασιλῆϊος πῆχυς τοῦ μετρίου ἐστὶ πῆχυς μείζων τρισὶ δακτύλοις. "The Royal cubit, exceeds the common (moderate) cubit by three fingers' breadth." It may be, that the nations of the East, were as much indebted to the ancient Babylonians for their Metrological system, as Boeckh, has shewn those of the West were.

written ဘါ — ၁ တောင် *toung*, is written ငါ — and in the same way with numerals, as ငါ — “four *ta*.”

တာ *tā*, implies “measure” in general, and is used as an auxiliary with measures of length ; as တောင်တာ *toungta*, “a cubit.”

တိုင် *tōing*, “a post,” is also a generic term for any measure approaching it in length, such as “a league, a kos, a mile, &c. ;” as အင်္ဂလိတ်တိုင် *āngāliet tōing*, “an English mile.”

#### MEASURES OF WEIGHT.

36 ပရမဏု *pārāmaṇṇyō*, “particle of a subtile fluid,” invisible to men, but visible to Nats

and Angels, . . . . . = ၁ အဏု *añṇmyō*, “a minute, mote, seen playing in a sunbeam.”

36 အဏု *añṇmyō*, . . . . . = ၁ ခြံ *myō*, “a particle of fine dust,” raised aloft in hot weather by the feet of men, wheels of wag-gons, &c.

36 မှု *hmō*, . . . . . = ၁ အမှု *āhmōṇ*, “particle of dust,” the size of fine flour.

36 မှု *hmōṇ*, . . . . . = ၁ ကညပ်ခြံ *kāgnyet khyé*, “the minute particle that falls to the ground from an iron style when writing on a palmyra leaf.”

၇ ကညပ်ခြံ *kāgnyet khyé*, . . . = ၁ သန်ဥက္ကောင် *thānōkkhoung*, “louse’s head.”

- ၇ သန့်ဥက္ကောင် *thănōōkkhoung*, = 1 မုံညင်းဝေ *mōōngnyēngs tsé*, “a grain of mustard seed.”
- ၃ မုံညင်းဝေ *mōōngnyēngs tsé*, = 1 နှံနီဝေ *hnāntsé*, “sesamum seed.”
- ၄ နှံနီဝေ *hnāntsé*, ..... = 1 ဆံဝေ *tshāntsé*, “grain of husked rice.”
- ၄ ဆံဝေ *tshāntsé*, ..... = 1 ချင်ငွေ *khyēng rwé*, “the seed of *Abrus precatorius*.” (*Carey*.)
- ၂ ချင်ငွေ *khyēng rwé*, ..... = 1 ရွဲကြီး *rwai gyee*, a species of seed.
- ၄ ရွဲကြီး *rwai gyee*, ..... = 1 ဝဲ *baiz*.
- ၂ ဝဲ *baiz*, ..... = 1 မူ *mōō*.
- ၂ မူ *mōō*, ..... = 1 မတ် *māt*.
- ၄ မတ် *māt*, ..... = 1 ကြတ် *kyāt*, Tickal.
- ၅ ကြတ် *kyāt*, ..... = 1 ဗိုလ် *bōh*.
- ၂၀ ဗိုလ် *bōh*, or ၁၀၀ ကြတ် *kyāt*, = ၁ ပိဿာ *bieththa*, or *viss*.

The term အခွက် *ākhwēt*, is substituted for ပိဿာ *viss*, in connexion with any capital number; as အခွက်တဆယ် *ākhwēt tātshay*, “ten piektha, or viss.”

The weight of a ကြတ် *kyāt*, or tickal, is 252.75 grs. troy exactly. (*Low*.)

Some of the above weights are thus abbreviated with numerals, ၁ ရေ *rwé*, is written ငွေ sometimes ဝံ ; ၁ ဝဲ *baiz*, is written ဝဲ — ၁ မူ *mōō*, is written မူ — ၁ မတ် *māt*, is written မတ် ; and ၁ ကြတ် *kyāt*, is written ကြတ် —. One *viss*, or ၁၀၀ ကြတ် *kyāt*, is written ၁၀၀ — or ၁၀၀ ; and so on with other numerals

The Burmese in the English dominions also use the term ရွေ *rwé*, to express “pice;” and ဝဲ *baiz*, to express “anna;” as တဝဲ *tā baiz* “one



anna ;” နှစ်ဝဲး *hneet bai*, “two *bai* or annas :” မူ *mōō*, to express “two annas ;” တမူ *tă mōō*, one *mōō*, “two annas :” ဖတ် *măt*, to express a four anna piece ; as တဖတ် *tă măt*, one *măt*, or “four annas.”

The မူ *mōō*, and ဝဲး *bai*, in the above table severally equal  $\frac{1}{8}$ th and  $\frac{1}{16}$ th of a Tickal. But another denomination of these weights called the smaller or lesser *mōō* and *bai*, severally are the  $\frac{1}{10}$ th and  $\frac{1}{20}$ th of a Tickal.

The Government of Ava send, from the capital, sets of standard weights (အလေး *ălě*;) for the use of the provinces. The present are called ဝိုးအလေး *tōăălě*, being surmounted by the figure of a ဝိုး *tō*, the mythical Lion of Boodhism, and the present cognisance of Burma ; the former were styled တင်းသာအလေး *hěngthaălě*, from having been surmounted with a figure of a တင်းသာ *hěngtha*, the famous *hansa*, or Brahminee duck, the cognisance of the kingdom of Pegu.

#### MEASURES OF CAPACITY.

	Cubic Inches.	Weight of distilled water in lbs. avoirdupois.	English measure.
2 လက် <i>lēt</i> , or “handful,” = 1 လက်ချပ် <i>lēt khōōk</i> , “the two hands full.”			
2 လက်ချပ် <i>lēt khōōk</i> , . . . . = 1 စလယ် <i>tsălay</i> . . . . .	34 $\frac{1}{3}$	1 $\frac{1}{4}$ nearly	1 Pint.
4 စလယ် <i>tsălay</i> , . . . . . = 1 ပြည် <i>pyee</i> . . . . .	145 $\frac{1}{4}$	5	$\frac{1}{2}$ Gall.
2 ပြည် <i>pyee</i> , . . . . . = 1 စရွတ် <i>tsărwōt</i> .			
2 စရွတ် <i>tsărwōt</i> , . . . . . = 1 ဝိတ် <i>tsiet</i> . . . . .	564 $\frac{1}{2}$	20	2 Galls.
2 ဝိတ် <i>tsiet</i> , . . . . . = 1 ခွဲ <i>khwai</i> .			

2  $\text{ခွဲ}$  *khwai*, or 16  $\text{ပြည်}$  *pyee*, = 1  $\text{တင်း}$  *těng*, commonly styled “Basket,” =  
4493 $\frac{1}{2}$  cub. inch. 160 lbs. av. 2 Bushels.

$\text{ကျွန်ဝား}$  the fifth part of a  $\text{ပြည်}$  *pyee*, is called  $\text{ကျွန်ဝား}$  *kywōntsa*, “a meal for one person”

Some of the above measures are abbreviated with numerals; thus 1  $\text{တင်း}$  *těng*, is written  $\text{၁}$ ; 1  $\text{စိတ်}$  *tsiet*, is written  $\text{၁}$ ; 1  $\text{ပြည်}$  *pyee*, is written  $\text{၁}$ ; 1  $\text{ဝလလ်}$  *tsālay*, is written  $\text{၁}$ ; and so on with any other numeral.

#### MEASURES OF TIME.

The minuter divisions of Time are somewhat various, the following table is compiled from the best procurable information:—

10  $\text{ခဏ}$  *khāṇā*, “instant,” .... = 1  $\text{ခရာ}$  *khāra*.

10  $\text{ခရာ}$  *khāra*, .... = 1  $\text{ပြန်}$  *pyān*.

6  $\text{ပြန်}$  *pyān*, .... = 1  $\text{ဗည့်ဇနာ}$  *beedzāna*.

15  $\text{ဗည့်ဇနာ}$  *beedzāna*, ..... = 1  $\text{ပါဒ်}$  *pad*.

4  $\text{ပါဒ်}$  *pad*, .... = 1  $\text{နာရီ}$  *naree*.

60  $\text{နာရီ}$  *naree*, .... = 1  $\text{ရက်}$  *rět*, or “day of 24 hours.”

15  $\text{ရက်}$  *rět*, .... = 1  $\text{ဝတ္တ}$  *pākkhā*, “ $\frac{1}{2}$  of the month.”

2  $\text{ဝတ္တ}$  *pākkhā*, ..... = 1  $\text{လ}$  *lă*, “moon, or month.”

12  $\text{လ}$  *lă*, .... = 1  $\text{နှစ်}$  *hnect*, or “year.”

The  $\text{ရက်}$  *rět*, consists of two parts: “from sunrise”  $\text{နေထွက်}$  *né dwět*, “to sunset”  $\text{နေဝင်}$  *né wěng*, is called  $\text{နေ့}$  *né*, or the “day proper;” and from sunset to sunrise again is styled  $\text{ညဉ့်}$  *gnyeen*, or “night.” These are again divided into four watches each, the first from about 6 A. M. to 9 A. M., is called “the first watch,” or  $\text{တချက်တီး}$  *tă khyěttee*; from 9 A. M.

to 12 is styled the second watch, or နှစ်ချက်တီး *hncetkhyěttee*; from 12 to 3 P. M. is styled the third watch, or သုံးချက်တီး *thöönkhyěttee*; from 3 to 6 P. M. is called the fourth watch, or လေးချက်တီး *lékhyěttee*. Taking the 60 နာရီ *naree*, to equal 24 hours of our time, 1 *naree* would amount to 24 minutes; at the end of each နာရီ *naree*, the မောင် *moung*, or “gong” is sounded, hence the two terms are synonymously used. The *watch* varies from 8 to 9 *naree*, according to the length of the day. The term နာရီ *naree*, is likewise used to express the English “hour;” as နံနက်ကိုးနာရီအချိန်တွင် *nännēt kōnaree ākhyien dwěng*, “at 9 o’clock in the morning.” ညဉ့်ကိုးနာရီအချိန်တွင် *gnyeen kōnaree ākhyien dwěng*, “at 9 o’clock at night.” ပြန် *pyān*, “again,” is used to express the hours corresponding with our P. M.; thus နာရီပြန်နှစ်နာရီအချိန်တွင် *naree pyānhneetnaree ākhyien dwěng*, “at 2 o’clock P. M.” When the night hours, however, are referred to, the word ပြန် *pyān*, is superceded by သည့် *gnyeen*, “night;” as ညည့်တဆယ်တစ်နာရီအချိန်တွင် *gnyeen tā tshay tānaree ākhyien dwěng*, “at 11 o’clock at night.”

Sometimes ချက်တီး *khyěttee*, is used as a sort of numeral generic adjunct in questions; as နာရီဘယ်နှစ်ချက်တီးလာ *nareebhayhneetkhyěttee la*, “what o’clock is it?” တဆယ်နှစ်ချက်တီးလာ *tā tshayhneetkhyěttee la*, “twelve o’clock?”

“Noon,” is styled မွန်း *mwōn*; and “midnight,” သိမ်းခေါင် *thānkhoun*.

The first ပက္ခ *pākkhā*, or “half of the month,” that is, from the new moon လသစ် *lātheet*, to the full moon လပြည့် *lābyē*, is styled လဆန်း *lā tshān*; ပက္ခ *pākkhā*, or “the *pākkhā*, of the waxing or increasing moon;” from the full moon to the change again is styled လဆုတ်ပက္ခ



*lă tshöök pāk khă*, or “the *pāk khă*, of the receding or waning moon.”

But the most usual term in dates for the waning of the moon is လပြည့်ကျော် *lă byē gyāū*, or “beyond the full moon,” lit. “passing the full moon.” From the disappearing of the moon to the change, is called လကွယ် *lă gway*, or “the hiding of the moon.” The last day of the month is called လငယ် *lă gnay*, or “the little moon.”

The Burmese date their correspondence, &c. &c., as from the 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th or 15th, day of the waxing, or the waning moon; thus ဝါဆိုလဆန်း လေးရက် *watshō lă tshān lé rēt*, “the fourth day of the waxing moon Wātshō;” နတ်တော်လပြည့်ကျော်တဆယ်သုံးရက် *nătdāū lă byē gyāū tā tshay thöön rēt*, “the 13th day of the waning moon Nătdāū.”

The day of the new moon, the 8th day of the waxing moon, the day of the full, and the 8th day of the wane, are set apart for the performance of religious duties, and are styled either ဥပုသ်နေ့ *öppöōth né*, or သီတင်းနေ့ *thiedēng né*, or အပြီးနေ့ *ăbyee né*, all implying the “day of religious observance.” On these sabbaths no public or private business is transacted, and the more strict observers of the law abstain from tasting food between the rising and setting of the sun.

The week consists of seven days, named after the Sun, Moon, and Planets.

Sunday, . .	တနင်္ဂနွေ <i>tănēnggānwé</i> , . . Pali	ရဝိ <i>răbie</i> , “the Sun.”
Monday, . .	တနင်္လာ <i>tă nēng la</i> , . . . . do.	စန္ဒ <i>tsăndă</i> , “the Moon.”
Tuesday, . .	အင်္ဂါ <i>ănga</i> , . . . . . do.	အင်္ဂါ <i>ănga</i> , “Mars.”
Wednesday,	ဗုဒ္ဓဟူး <i>bööddhăhōō</i> , . . . . do.	ဗုဒ္ဓ <i>bööddhă</i> , “Mercury.”

Thursday,. ကြာသပတေး *kyathäpäté*, Pali ပြိသပတိ *priethpätie*, “Jupiter.”

Friday,.... သောတကြာ *thoukya*,....do. သောကြာ *thoukya*, “Venus.”

Saturday,.. စနေ *tsané*, ..... do. သောရီ *thäürie*, “Saturn.”

The Names of the 12 months which consist alternately of 29 and 30 days, together with their Zodiacal Signs are :—

Days.	Months.
29 April	တံကူး <i>Tägōō</i> , .... မိသာ <i>Miethā</i> , Aries ..... Vulgo, သိုး <i>thō</i> , “the Goat.”
30 May	ကဆုံ <i>Kātshcōn</i> , .... ပြိသာ <i>Pyietha</i> , Taurus ..... နွားလှည်းသမ္ပ <i>nwa:hlee thāhpă</i> , “the Bull.”
29 June	နယုံ <i>Năyōōn</i> , .... မေထုန် <i>Médōōn</i> , Gemini ..... ပူးခေါင် <i>pōō:khoun</i> , “the full time of union of Male and Female.”
30 July	ဝါဆို <i>Watshō</i> , .... ကရကဋ် <i>Kărăgāt</i> , Cancer... ဂနန်း <i>gănăn</i> , “the Crab.”
29 Aug.	ဝါခေါင် <i>Wagoun</i> ,... သိန် <i>Thien</i> , <b>Leo</b> . ..... ချင်သေ <i>khyěngthé</i> , “the Lion.”
30 Sept.	တော်သလင်း <i>Tāūthälēng</i> , abb. to သလင်း <i>thälēng</i> , ကန် <i>Kăn</i> , Virgo. .... ကညာ <i>kăgnya</i> , “the Virgin.”
29 Oct.	သတင်းကျတ် <i>Thădēng:ky-</i> <i>wēt</i> or ဝါကျတ် <i>Wakywēt</i> , ခု <i>Dōō</i> , Libra ..... ချိန် <i>khyien</i> , “the Scales.”
30 Nov.	တန်ဆောင်မုန်း <i>Tătshoun</i> - <i>mōōn</i> , ..... ပြိစ္ဆာ <i>Pyietstsha</i> , Scorpio ကင်းခြေမျှား <i>kēng:khyé-mya</i> , “a Scorpion.”

29 Dec. နတ်တော် *Nātdāū*, ..... ခန့် *Dānōō*, Sagittarius Vulgo, လင်းလေး *leng*  
 “ the Bow.”

30 Jan. ပြာသိုလ် *Pyathō*, ..... မကာရ *Māgarā*, Capri-  
 cornus ..... ငါးမန်း *gna:māñ*,  
 “ Sea Monster.”

29 Feb. တဝပိုတွဲ *Tābōdwai*, .... ကုန် *Gōōn*, Aquarius.. ရေရွက်အို *rérwētō*, “  
 Water Pot.”

30 Mar တပေါင်း *Tābouñg*, .... မိန် *Mien*, Pisces. .... ငါး *gnã*, “ the Fish.”

The year commences on the 18th of April, and, as shown above, consists of but 354 days, being a lunar year, but, to make it conform to the true solar year, the month ဝါဆို *watshō*, is intercalated by the Burmans on every third year; and is then called ဒုတိယဝါဆို *dātieyā watshō*, or the “second Watshō.” In Arracan Proper, they intercalate the month တံကူး *tāgōō̃*, calling the one တံကူးလဟောင် *tāgōō̃:lā houñg*, or “the old month Tāgōō̃,” and the intercalated one တံကူးလသင် *tāgōō̃:lā theet*, or “the new month Tāgōō̃.” But, as still with these alterations the year would not coincide properly with the true solar one, at certain intervals when the irregularity has accumulated so as to be inconvenient, the king, on the advice of the Brahmin astrologers, makes an arbitrary alteration.

The year is likewise divided into three ဥတု *ōtōō*, “seasons,” or ကာလ *kalā*; “times,” viz., ဆောင်ကာလ *tshoung kalā*, or “cold season,” which commences on the day of the full moon of တံဆောင်ခုံ *tād-zoungmōōñ*, or “November,” and continues up to the day of the full moon of တပေါင်း *tābouñg*, or “March:” the နွေကာလ *nxé kalā*, or



“hot season,” which commences on the day of the full moon of March, and continues to the day of the full moon of ဝါဆို *watshō*, or “July :” and the ရီဆိုးကာလ *mōghēkalā*, or “rainy season,” which begins on the day of the full moon of July, and continues to the beginning of the cold season.

These seasons are explained by the courses of the Sun, and Planets around the mythological mount မြင်းမူရ် *myěng mō*. The cold season corresponding to the ဗာဟိရဝိမ္မိ *bahecrā wiemie*, “the outer,” or “more distant course.” The hot season corresponds to the အနန္တဝိမ္မိ *āndāw wiemie*, “the inner,” or “nearer course.” And the rainy season corresponds to the မဇ္ဈိမဝိမ္မိ *mātstshé wiemie*, or “middle course.” Besides this there is a season called the ဝါထွင်း *wa dwěng*, “fast season, or lent,” consisting of three months of the year, viz. from the beginning of ဝါဆို *watshō*, “July,” including ဝါခေါင် *wa khoung*, “August,” and တော်သလင်း *dāūthālěng*, “September,” and ending at the beginning of October, which is hence called ဝါကျွတ် *wakywēt* or “lent finished.”

#### THE ERA OF BURMAH.

There are two epochs from which the Burmese date. The one called the sacred Era, being the date that Gāūdāmā entered Nieban, or “Annihilation,” viz. B. C. 543 ; the other the vulgarepoch, A. D. 639, established by king Puppachan Rahan. Vide Prinsep's Tables.

#### ORTHOGRAPHY.

It may almost be stated that there is no such thing as *Orthography* in the Burmese language ; the mode of spelling varying in a most

arbitrary manner and that too in every writing from an imperial edict down to a peasant's letter.

But it may be given as a summary rule, "That all letters having in any way a cognate power are found interchangeably written for each other;" thus in all those cases given in the tables of the permutations of the powers of final consonants, at p. 18, those consonants are found interchangeably written; likewise the "Linguals," and the letters ဇ and ဈ which are borrowed from the Pali language, are often found expressed by the corresponding dentals, and by the letters ဝ and ဘ; as ဝဝဝဝ *pāhtāmā*, for ဝဌဝ *pāhtāmā*, "the first;" စရတ် *tsārat*, for ဇရတ် *dzārāt*, a kind of "serai," or halting place. The following variations will hence be more easily understood ဘဝဝဝ for ဗေဒင် the Védas; တတ် for တတ် "to be skilled in;" ဆိတ် for ဆိတ် "to be silent;" and ဆိတ် for ဆိတ် "a landing place;" ခုနစ် for ခုနစ် "seven;" ခြံ for ခရီး "a way." The Burmese cannot pronounce an "r," but as a "y," thus ခုံ, ခုန့်, or ခုမ် and ယုံ, ယုန့်, or ယုမ် "a hall of justice," are found interchangeably written. ဝ, န်, မ် final are very frequently written for one another. When the character ° *thé: thé: tēng*, terminates a word bearing the ခ, *shépouk*, or heavy accent, frequently a final မ် *m*, with an additional heavy accent is superadded; thus ဝတ်လုံးမ် for ဝတ်လုံး this occurs often in inscriptions. တဝတ် for တဝတ် "a half;" ရွှံး, or ရွှံး and ညွှံး "mud, mire," are found written ရွှံး and ရွှံး; စလွန် for သလွန် "a couch;" the vowel ` and င with the heavy accent, are found changed; as လွေ for တွေ "to hang, suspend." မယ် *may*, and လယ် *lay*, &c., are found in place of မည် *mee*, and လည် *lee*.

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